Evangelical Christendom,

AND THE

NEWS OF THE CHURCHES.

THE MONTH.

Every six or seven years the apparently impassive three millions and a-half who reside at the "apex of the world," are aroused into a state of excitement by spectacles and festivities that cause the fortunate citizens of London to be the objects of envy to their country cousins. The visit of the Shah of Persia is a very notable occasion of the kind. The enthusiasm of the people fairly conquered even his passive nature, and caused him to bend right and left with evident pleasure; though if the question were again put, "What went ye out to see?" it would be found that logic for the million has not made much progress in the space of two thousand years, and the disparity between the recent Persian Famine Relief Fund and the vast sums now expended in show and ostentation would form a thesis for the stern moralist. Ever since the arrival of the Shah the cup of pleasure has been held to his lips, till he is literally obliged to carry a golden teapot about with him from which occasionally to refresh himself. One excitement follows another with a rapidity truly wonderful; public dinners, reviews, inspections, operas, railway flights, zoological visits, sham fights and demonstrations, pass in uninterrupted succession; and if the Shah keeps his reputed diary with anything like comprehensiveness, his secretaries must be fully occupied. All this is justified on the ground of political expediency, and it will be provoking if national expediency should turn out as worthless as individual expediency very often does; but at any rate we have our Persian Lion, and we seem to know the respect due to a lion when we meet with one.

It has been urged that the presence of the Shah should be utilized by endeavours to obtain religious toleration in Persia, where the old Mahomedan law is still in force which condemns to death a subject embracing Christianity, and where both Christians and the numerous class of Jews have been made to feel severely the traditional Mussulman intolerance. The Anglo-Jewish Alliance have resolved to take action on the occasion; but the leading journal objects to "the lecturing" of the Shah by "a religious deputation," and thinks that more may be effected by the tacit influence of European civilization upon his Majesty. The truth is, however, that a "religious deputation" might well approach the Shah to thank him for what he has done in the cause of religious liberty, and without the slightest idea of "lecturing" him upon that or any other subject. The Secretary of the Evangelical Alliance, in a letter to the daily press, recalls to the memory of the British public a fact, recorded in our own pages at the time of its occurrence, which is highly creditable to the Persian monarch. In the year 1865 the Shah was appealed to by the European Branches of the Evangelical Alliance on behalf of the Nestorian Christians, occupying the country on the borders of the Lake of Oroomiah, who had for many years been subject to cruel persecutions from their Moslem neighbours occupying the mountains of Koordistan. His Majesty not only yielded

to the request to promise full protection to his Nestorian subjects; but as a proof of his sincerity, he gave a piece of land for the erection of a church for their use, and 100*l.* out of his private purse towards the cost of the building. Several of his Ministers contributed to the same object. The British and Foreign Bible Society are about to present to the Shâh, through Sir Henry Rawlinson, a magnificently bound copy of the Bible in the Persian language.

The reply of the Archbishops of Canterbury and York to the memorial against Romish teaching in the Church of England admits the fact of a considerable minority of clergy and laity desiring to subvert the principles of the Reformation, and professes the readiness of the Archbishops to exercise all the authority vested in them for the entire suppression of ceremonies and practices adjudged to be illegal, and also to guard against any such architectural arrangements and ornaments as may facilitate the introduction of superstitious practices and erroneous doctrines. They at the same time declare that they do not consider it to be the duty of the Bishops to take judicial proceedings upon every complaint, and they direct the attention of the laity to their own powers in the matter. It is doubtless true that the laity have not always exerted their legal powers to the utmost, but hitherto the experience of those churchwardens, and others who have instituted expensive suits, have not been very encouraging. The fact is, that a real danger exists in the Church which cannot be overlooked nor explained away; and the 60,000 memorialists have done well in eliciting an unequivocal public recognition of such danger by the highest ecclesiastical authorities, and thus in narrowing the issue whether an active and self-asserting party are to lead us back to Rome like sheep, and shear as they go.

The highest Roman Catholic authority in England has recently issued a kind of appeal to Protestants, interesting enough in its candour as to how ardent is the desire of the Romish Church to regain its ascendancy here, and as showing how far are its chiefs from comprehending Protestant principles, and also how wide is the chasm which separates these principles from those on which Romanism is based. In this document the Roman Church claims the so-called advantage of believing all that Protestants believe as to doctrines, *and something more besides.* Just so; but it is that something more that Protestants cannot accept, and which those in Protestant countries who exercise their mind and try to understand their faith are never likely to be able to accept. To take one proposition—as to authority in matters of faith—it would seem to be an axiom that any one who looks up to Christ as his Saviour and Judge would recognize in him the ultimate authority; but the Roman Catholic Church asks the acceptance of human authority—that of Popes, General Councils, the Church, tradition, the priest, or some other creation that thinking men easily recognize as rising no higher than frail humanity, in whatever garb it may be clothed or whatever shape it may assume. Here is a difference so vast as to be the difference between the divine and the human, and one that the thoughtful Protestant is not liable to confound or to mistake; and hence it is easy to see that the Roman Church is not satisfied with the kind of converts it is making. The astute chiefs of that Church know that they are not winning over the great body of earnest and intelligent Christians, nor are they on the way to do so; and whoever else may mistake for evidence of such the fact of some young people who, at first dazzled by the gay ceremonial of Ritualism, afterwards prefer the more gorgeous one of Rome, certainly the Roman hierarchy do not share in the delusion. And here it is very singular to remark that for once they are in harmony with Mr. Spurgeon, who declares that he

does not want "the milk-and-water young men." No one can doubt the sincerity of the Roman Church in its expression of desire for the adhesion of the English people, but it is evident that the bulk of them will never be able to learn the *Aberglaube* or extra belief insisted upon by that communion; and the Church that can drive millions into Protestantism on the one hand, and into infidelity on the other, ought surely to ask itself a few searching questions in this nineteenth century.

Hospital Sunday is a memorable event as uniting the professors of various creeds in the fulfilment of the great Christian command of love. For once "Jews, Turks, heretics, and infidels" have been so far converted as to take part in this common effort, and we can afford to assent to the notes of congratulation with which the first-named greet each other, when they compare the synagogue collections with those of our cathedral, notwithstanding the service was "patronized" by Her Majesty —a phrase affording also just cause for comment to our Hebrew friends. The beneficial effect of the *rapprochement* is beyond calculation in a moral point of view, while to the excellent charities themselves the aid must be most seasonable; and we may doubtless consider what we have just witnessed as merely the inauguration of a more extended and permanent plan for the inculcation of mutual goodwill and for practical usefulness. Our Churches might be agencies for good to a vast extent yet unknown, if it were realized what large numbers can do at small individual outlay, where there is really a desire to make them in the highest degree useful.

An ordinary observer of the signs of the times can scarcely fail to note the uneasiness felt by the reflecting portion of Englishmen, of all creeds and parties, at the present development of our social system. Enormous fortunes are becoming so frequent as to excite no surprise, on the one hand; while, on the other, self-respect and self-reliance are painfully rare among the masses; and increased wages seem to lead merely to increased eating and drinking, excursionizing, and looseness of thought, feeling, and expression; as to the latter, indeed, it is really unpleasant to hear the ordinary language of the streets. Without going so far as one of our gifted public writers, who has recently declared that England is becoming a place in which it is loathsome to live, and for which it is disgraceful to die, we cannot help feeling that he has merely expressed hyperbolically what is really a widely-extended, underlying apprehension among the wisest and the best, that the outlook, in a social and political point of view, is far from encouraging; and that, in a Christian light, it is quite the reverse. It seems to be admitted on all sides that the Churches, with all their agencies and all their zeal, make but little impression upon the great mass of our people; and the question is put over and over again by earnest men in all communities, What is to be done? And perhaps it is the fact that just because so much is done, there is the more difficulty in answering the question. But this is certain, that, though individuals may not be able to do much to stem the evils of our time, it is within the power of every one in the Church to make a practical protest against such evils by resolutely declining to be led away by the glamour and unreality that so much abounds. Let those who can enjoy the doubtful pleasure of resting upon froth and sham and unreality, do so; but those who would look forward with calmness and a clear conscience to whatever may loom in the future, will do well to remember their obligations, and heroically hold fast to what is true and simple, and honest and of good report,—

"For the soul is dead that slumbers, and things are not what they seem."

We briefly noticed last month that the ever-shifting scene of French politics

had undergone another change. There has been much speculation since Marshal MacMahon has succeeded M. Thiers as to the probable policy of the new President under certain contingencies. The general opinion appears to be that the Marshal is not only a brave soldier, but a patriotic citizen and an honest man. Doubtless decisive steps would be taken, if necessary, to prevent the ascendancy of the extreme Left, who, rightly or wrongly, are looked upon as the party of anarchy. Thus far the priestly party have been successful in persuading the middle classes that democracy is the enemy of the Church. The French seem to be ever upon the verge of an extreme; at one period Notre Dame is the great attraction, and high mass is celebrated with a pomp that captivates a Napoleon; then the friends of the Pope give place to the iconoclasts of the Revolution; next the priests succeed again in cleansing the Temple; anon follow the Revolutionists again, then absolutism; and what is to come next? The evil seems to be perpetual, that both extreme parties persist in ignoring the signs of the times; on the one hand, the restoration of Papal authority and priestly absolutism is the ghost that floats before the mental vision of one extreme party, which no warnings can lay; and the other extreme party fails to learn the lesson of history, that a nation cannot be great without a higher ideal than humanity can furnish from high-sounding promises based upon nothing. The lamentable feature in all this is that, in the fierce antagonism between authority and secularism, both parties in effect combine to banish from their country, if it were possible, that without which no nation can be really great or stable—namely, true religion unadulterated with superstition and undisguised by mere political intrigue. Every well-wisher to France must desire to see her rid of phantoms, and in possession of realities. A great writer says truly, we cannot ever walk on froth and unreality, but must come to solid earth if we are to prosper.

THE BULGARIANS OF EUROPEAN TURKEY.

BY THE REV. J. F. CLARKE, OF PHILIPPOPOLIS.

THE Bulgarians of European Turkey are the most progressive of the nationalities in this part of the Turkish Empire, and are rapidly coming to the notice of other nations. The position they are beginning to occupy in the political world, but especially their progressive character, and the interest they are awakening in the Christian world, make them worthy of special attention.

The Bulgarians are a Slavonic race, numbering in all six to seven millions. Writers differ as to their origin, but their early history contains much of interest, and they have at times distinguished themselves as a nation. For over a thousand years they have borne the name of "Christian." Their present condition is, however, the object of this sketch. The native character of the Bulgarians is, in some respects, superior to that of the other nationalities around them. In their own homes, when unchanged by external influence, they manifest a considerable degree of honesty, intelligence, and purity. They are also industrious, persevering, and progressive. For the last century, and almost till within the past ten years, the Bulgarians have generally been regarded as Greeks, on account of their being members of the Greek, or, as they call themselves, "Orthodox" Church, into which they were nominally brought by Greek intrigues which completed this absorption in 1767. For the past twenty years or more, an increasing number has been seeking for the formation of a National Bulgarian Church and the use of their own language in their churches and schools, where it had been forcibly superseded in a great measure by the Greek. This effort for an independent church has been really a political movement, as the Turkish Government deals with its subjects through the ecclesiastical

organizations, but it has also an important bearing upon the spiritual condition of the people. Some eleven years ago, two of the leading bishops, knowing that many of their people were being deceived by the promise of aid from the Pope, were ready to accept the Bible as the only rule of doctrine and faith, hoping thus to gain aid from English influence in their efforts for freedom; but they found that the mass of the people were really bound by their church forms, and would not follow them. The nation, as a whole, has been strongly united and persistent in claiming from the Turkish Government the recognition of a National Bulgarian Church. The Greek Patriarch and leaders have opposed this movement by intrigues, lies, delays, and all the political and ecclesiastical influences they could command; but last year, the imperial order for the election of an "Exarch" as head of their church was granted to the Bulgarians, and he was immediately chosen by them, since which their choice has been fully confirmed by the Government. Bishops are now being sent to all parts of the country, and soon their church organization will be completed. In this success of the Bulgarian nation every true philanthropist will rejoice; for they claimed and obtained justice, not by violence, but by an earnest perseverance in their demands. Many friends of this people now look upon them as holding essentially the same position in church matters as the great Christian organizations of England and America, and regard any disturbing influence on the part of missionaries as useless intrusion. This view of the case is incorrect. There is no Christian vitality in the Church. The Exarch and bishops have had their training in the monasteries. These very seldom contain any persons of intelligence or nobleness of character, but most of their inmates are selfish seekers of ease and pleasure. The mass of the priests are of the lowest class of the people, very seldom able to gain any idea of the teachings of the Bible themselves, much less to communicate truth to the people. If the nation shall make real progress in church matters, almost all of these must lose their positions, for they are not capable of rising with the people. This the really patriotic among the people feel, and they have begun to act. In a recent editorial in a Bulgarian paper, published in Constantinople, the necessity of the purification of the new Bulgarian Church from all that is not founded on the Scriptures was clearly and earnestly urged. This aroused opposition from all the Church party. By telegraph and letters, the cry of suppression was urged. The Exarch and others sought to stop the paper, but the editor boldly held his ground, and in this he was supported by two other Bulgarian papers of the capital. These three papers have been endorsed and sustained by the mass of progressive Bulgarians, including almost all their teachers and educated men. These men are not bigoted. Very many, indeed, seeing Christianity only as it shows itself among their own people, have become infidel, yet there are many sincere truth-seekers among this party. One Constantinople paper only, the special organ of the Exarch, has supported his position, but this paper is having a decreasing influence among the young and educated men of the nation. The Church party, however, has for the time gained the day by reporting to the Government that its opposers have revolutionary plans, and the Church purifier has been obliged to leave the country, and one of the editors, who supported him, was imprisoned for some weeks.

These facts show the position of the people, and the elements at work among themselves for their christianization. Thus far nothing has been said of missionary efforts, that the position of the people might be given independently of foreign agencies. For the last fifteen years direct missionary efforts among the Bulgarians have had an increasing influence. These efforts began with giving the Word of God to the people in their spoken language. The New Testament first translated from the Slavonic (the ancient Bulgarian) by one of their own monks, was published by the

British and Foreign Bible Society about fifteen years ago. This has since been thoroughly revised, and a new translation of the Old Testament made from the original by Dr. Riggs and able American and Bulgarian assistants. The whole time spent in this work must amount to at least a score of years. At different times, as many as eighteen editions have been published, and more than 60,000 copies must already be in the hands of the people. From the repeated revisions made, the whole Bible, first published entire last year, must have become as perfect as, under the existing circumstances, can be expected. Missionary efforts were commenced among the Bulgarians, north of the Balkan mountains, by the Methodist Episcopal Mission in 1857, and south of these mountains by the American Board in 1858. The former have now all withdrawn from the field, apparently disappointed in their first expectations, because the rapid sale of Scriptures during the first years has not resulted in more permanent fruit. The real success in all parts of the field has been encouraging. The rapid sale of Scriptures was the result of educational rather than spiritual progress. Around the centres occupied, but also permeating to a considerable degree all places inhabited by Bulgarians, thirteen missionaries and some twenty-five native labourers have been at work for a longer or shorter time, though the number now in the field is but four missionaries and six native helpers. By these the Gospel has been preached, and the Scriptures and religious books and tracts so widely circulated, that they are within the reach of all; and thousands of Bulgarians, chiefly young men, have purchased all that has gone from the mission press. Mission schools for males and females have been in operation most of the time since the commencement of the mission, and in these about 100 young men and the same number of women have been receiving a Christian education. The mission work is still in its beginning, but the results are encouraging, and greater than have often been obtained in the same length of time in other mission fields. About 100 persons in twenty different places give evidence of a change of heart, of whom nearly seventy have been received to communion. The regular Sabbath congregations number some 200 persons. One church of twenty-three members has its own pastor, and a congregation averaging seventy. In two places they are making efforts to build churches, in one of which the people are trying to do all without foreign aid. Eleven students have this year been received to the theological school, and twenty-five to the girls' school. The influences of preaching, the press, and schools have been widely felt, and the more influential minds are convinced that the Bible is the rule of faith and life required by God, that their own Church is destitute of Christian vitality and full of errors, and that they are not seeking salvation according to the Bible.

Brief sketches of a few places will give an idea of the progress of truth in the last few years. In 1869, in Bansko—forty miles over the mountains, south of Samokove—five persons took an open stand as followers of the Bible, and asked for a helper to direct them in the search for truth. A young man, recently licensed to preach, was sent them, yet with some misgiving as to his success. God has blessed his earnest Christian efforts, and now, besides the church of twenty-three members, of which he has become the pastor, and an average congregation of seventy persons, he has a wide and decided influence in all the place, and in five of the surrounding villages meetings are held each Sabbath for the study of the Bible, the leaders of which come to him for counsel, though these movements are not connected with the Protestants. The attendance at the old church has become very small, and the Protestants are rapidly gaining influence. In Meritslere (thirty-six miles east of Philippopolis) the work commenced about the same time as in Bansko, but the opposition has been more persistent. The native helper was driven away. The wife of a missionary and a native female teacher, who were working for the women, were seriously threat-

ened; but there has been a steady advance, and within six months from last October, fifteen new persons had joined the Protestants, including some of the leading families of the place. Recently this community has been giving pledges for a church and school building, offering willing money and labour full as much as they seem able to give. In Banya (twelve miles east of Samokove) one man alone began seeking for truth three years ago. For more than a year he stood alone, though unjustly deprived of much of his property, and opposed and persecuted by the whole village, including his own family. Within the past year his family have taken a stand with him, a few relatives are inquiring, and he is gaining the confidence of his fellow-villagers. Last year, an earnest man of Jumaa (forty miles south-west of Samokove) returned from a pilgrimage to Jerusalem. Before going, he began to be interested in the teachings of the Bible. At the Holy City he was led by the conduct of the monks to see more of the falsity and emptiness of his own Church. Soon after his return he avowed himself a Protestant, and with four others took a stand on the Bible. He has suffered such persecution from his people that the Turks, unasked, interfered, saying, "If they now so persecute this man for not worshipping pictures, they will soon attack us for the same cause." In near a score of other places such beginnings have developed in a greater or less degree. The general progress of the past few years gives promise of great and speedy changes. By the wide diffusion of the Scriptures and other religious books, and by the influence of living Christians in many central places, God seems to be preparing an energetic, earnest people for the outpouring of the Holy Spirit. When those sacred influences shall be poured out, causing searchings of heart, then instrumentalities for directing inquiring souls will be ready at hand. Why may we not now expect such a Pentecostal effusion?

God has blessed the mission work, but the necessities are great. The people are in earnest, and making progress in other than spiritual matters. The mission force ought to be increased. Two interior stations, at one of which there are two schools, are now occupied by four missionaries. Instead of these two stations, five should be occupied and fully manned for earnest and resolute work. The many minds awakened need guidance, and many more educated pastors and colporteurs and teachers are now needed. The intense desire for education opens another promising field for effort. The Bulgarians have no schools where their young men can gain a thorough education in their own tongue. Robert College, at Constantinople, is doing a good work through the English language, but still the large majority of teachers and those having an influence among the people are educated amid the formalism of Russia, the rationalism of Germany, or the infidelity of France. A thoroughly Christian institution, properly endowed, with instruction given chiefly in Bulgarian, would, without doubt, soon be self-supporting, at much less rates than are paid by those now going to other places for an education. Why should not earnest Christian men and women, to whom God has given the means, enter this field, as yet unoccupied by antichristian influence, and *now* bring the moulding influence of an earnest Christianity to bear upon the young men of this rising nation who are seeking an education? Dr. Hamlin, now of Robert College, fifteen years ago, in reporting to the American Board with reference to the Bulgarians, said, "The true mission principle is to give the Gospel, with all its blessings, to each nation in its own spoken language, and to commit it to an educated native ministry. All this will require a large outlay from the beginning, and the larger it is the more profitable will be the investment." The agencies now at work seem to have been blessed by the Master, but he seems to be calling for greater investments of men and money, and prayer. The Turkish Missions' Aid Society has given much effective aid in this work; but while the American Board is calling for more men to enter the field, will not friends in England also share more abundantly in the

work, in giving of that which the Master has lent them; but more especially in prevailing petitions at the throne of grace for the outpouring of God's Spirit upon the mission work among the Bulgarians?

THE REV. JOHN GEDDIE, D.D., OF ANEITYUM, NEW HEBRIDES.

BY THE REV. ROBERT STEEL, D.D., Ph.D., SYDNEY.

The New Hebrides embrace about thirty islands in the Pacific Ocean. They lie between 14° 29′ north latitude, and 20° 4′ s.; and between 166° 41′ and 170° 21′ east longitude. They extend about four hundred miles in a direction between N.N.W. and S.S.E. The great navigators Quiros in 1606, and Bougainville in 1768, visited them, but they supposed them to belong to the great southern continent. It remained for the illustrious Captain Cook, in 1774, to ascertain that they were a group of islands. The inhabitants were savage and inaccessible. No attempt was made to evangelize them till John Williams ventured among them in 1839, when he fell a martyr to his benevolent enterprise on the island of Eromanga. Christian teachers were placed on Tanna, but without any success. The first decided step was taken when the devoted brethren, Messrs. Turner and Nisbet,* long since honoured and useful, settled there in 1842. They had, however, to flee for their lives in January, 1843, in an open boat, from which they were picked up by a vessel and taken to Samoa, where they remained. Aneityum was next attempted, and chiefly by the subject of our sketch.

John Geddie was born at Banff, Scotland, in the year 1815. Shortly after his birth his parents emigrated to Nova Scotia, where he received his education. He very early devoted himself to the Christian ministry, and received such training as was then obtainable in the colony. He was licensed to preach by the presbytery of the Secession Church, to which he belonged, when he was about twenty-four years of age. He received a call to Cavendish, a pastoral charge on the Gulf of St. Lawrence, in Prince Edward's Island. He laboured there for eight years with some success. His mind had been turned for some time to missionary work, and he longed for an opportunity to go among the heathen. His young wife entered warmly into his views. He offered himself to the Synod, and was accepted, it is said, only by the casting vote of the Moderator. He seemed too weak for the work. But he was decided, and, to the consternation of his attached people, he left all and went away to the South Seas. His mother informed him, before going, that at his baptism she had dedicated him to missionary work. He sailed by Cape Horn to the Sandwich Islands, and thence to Samoa. He went forth like Abraham, not knowing whither he went. His commission was to be guided by the advice of the London Missionary Society's agents.

In October, 1847, Mr. and Mrs. Geddie arrived at Samoa. They had two children with them, and they had buried two in their first sphere of residence. For eight months they resided at Samoa, and witnessed the working of missionary labour in the islands of the Pacific. This was of great advantage to them afterwards. It was resolved, after much deliberation and prayer, that Mr. Geddie should proceed to Western Polynesia, and commence missionary operations in the New Hebrides. Mr. Powell, of the London Missionary Society, was appointed to accompany him. They sailed in the John Williams, and reached Aneityum on May 29, 1847. This island is the most southerly of the group, and lies in latitude 20° s., and in longitude 170° E. It is forty miles in circumference, is well wooded and watered, and though generally mountainous, has large tracts of arable land. It has a very good harbour,

* Now the Rev. G. Turner, LL.D., and the Rev. Henry Nisbet, LL.D., who preside over the Academy in Samoa for training native agents.

well sheltered, easy of ingress, with good anchorage. The population was supposed to be about three or four thousand. Native teachers had been introduced in 1830, but one died soon after, and another returned to Samoa. Two who remained were much tried, and wished to go away. The natives gave very little encouragement to the missionaries when they arrived, but they gave them permission to remain. The devoted evangelists were frequently suspected and imperilled. The natives blamed them for bringing hurricanes and death, and plotted to take their lives. Meanwhile the missionaries suffered from fever and ague. Their souls were also vexed by the cruelties practised around them. In twelve months thirteen widows had been strangled on the death of their husbands. Mrs. Geddie made some extraordinary efforts to save the lives of some widows, and succeeded beyond expectation. In the end of the year 1849 Mr. Powell returned to Samoa, and Mr. Geddie was left alone. He had by this time established several places of instruction and worship, and had some encouraging tokens of success. In 1850, between thirty and forty were in attendance at one station, and some of the natives had begun to seek God and to pray.

In 1851 an attempt was made to kill the missionary, but he was mercifully preserved, and the party under Christian teaching rallied more closely around their instructor. A crisis came towards the end of the year; the mission premises were set on fire. No one was injured, and the Christian party were able to preserve their missionaries and to expose the incendiaries, who had been incited by a foreigner. From that time superstition declined fast; the people deserted their sacred groves, and cast away their idols. In May, 1852, when a deputation from the Samoan mission visited Aneityum, they found eighty persons assembled on Sabbath at the harbour, eighty at the daily schools, of whom forty could read, and sixty in a select class for Christian instruction. On the Sunday after their arrival thirteen were baptized, and the Lord's Supper was observed. It was the first celebration of these Christian ordinances in Western Polynesia.

In July, 1852, Bishop Selwyn arrived from New Zealand, bringing with him a Presbyterian missionary, the Rev. John Inglis, and his wife, to assist Mr. Geddie in the evangelization of the island. This was an eminently Christian service, the Anglican bishop conducting the covenanting presbyter. It was an earnest of "good things to come in the Church of the future." May they be speedily consummated—"when Ephraim shall not envy Judah, nor Judah vex Ephraim!" These two brethren have laboured together in Aneityum for twenty years, and have seen great and encouraging results. Under their teaching the whole island has become Christian. All the population have been brought under instruction in sixty schools. The New Testament was put into the hands of the people in 1863, and the Book of Psalms in 1866. The Old Testament, from Genesis to Job, is ready for the press, and the remainder is being prepared. A number of Christian teachers have gone from the island to carry the Gospel to other islands. The effect of Christianity upon the morals of the people has been very great. The natives are clothed, and in their right mind. War has ceased, and so have the vices and cruelties of their heathen state. Marriage is sacred; infant life is precious; widows are held in honour, and the poor and infirm are supported. The voice of song and prayer to God rises from almost every home, and the house of God is filled with devout and decorous worshippers. Life is pure, and property respected. There are whaling establishments on the island manned entirely by native Christians, who work well; and though Aneityum is a small island, it long consumed more British manufactures than all the New Hebrides together. May we not truly say, "What hath God wrought!"

Mr. Geddie, after labouring sixteen years on the island, visited his home in

Nova Scotia. He was received by the United Church with the welcome due to a hero of the Cross. He addressed large meetings throughout the Church, and also in Canada. He superintended the printing of the Psalms while he was there, and brought out a supply for the people on his return. After going back to his station, he received the degree of D.D. from Queen's College, Canada, as a testimony to his worth. He continued to work with his former interest, and had the satisfaction of seeing the number of missionaries increase. He had scarcely one of his people taken away by vessels scouring the New Hebrides for labour; for it is a singular fact that none have gone from the enlightened island of Aneityum; but in voyages among the other islands he had abundant tokens of the evil which it wrought. This led him to join with others in appealing to colonial governors and to the English Government for the suppression of a trade which has occasioned much sorrow, crime, suffering, and bloodshed.

In January, 1871, Dr. Geddie arrived in Melbourne in the missionary vessel Dayspring, to superintend the printing of the portion of the Old Testament ready for the press; but his zeal in the cause of missions led him to sail again in April, 1872, to assist in the settlement of four missionaries then on their way. While on this course, he was seized with paralysis at the time the Missionary Synod was sitting at Aneityum. From this he never rallied. He was accompanied by his son-in-law, the Rev. Thomas Neilson, to Melbourne in the Dayspring, in October, and was placed in the bosom of his family at Geelong, where Mrs. Geddie and his daughter had been residing. He had a second attack of paralysis some time afterwards, which affected his brain. He continued to sink till December 14, when his spirit quietly passed away to the Lord, whom he had served with zeal and success on "the high places of the field." He has left a widow, one son, and three daughters, two of whom are married to missionaries in the New Hebrides, and who are carrying forward the good work which their father inaugurated. He was buried on the 16th December in the Eastern Cemetery, Geelong. The Rev. A. J. Campbell preached his funeral sermon.

The Nova Scotian Church, which sent Dr. Geddie forth as their pioneer in 1846, have lost by death seven missionaries in the New Hebrides; but only one of these—the veteran himself—may be said to have fallen from disease and toil in the islands. Two of the others died by violence, and four from diseases taken with them to the scene of their labours. All of them and their excellent wives were a band singularly devoted to the cause of missions, and willing to spend and be spent in the service of Christ among the heathen. "The Earl and the Doctor" may depreciate the labours among the Polynesians, but the Christian graces and the holy lives of their converts are not "South Sea Bubbles," but "Gems from the Coral Islands" in the Redeemer's Crown.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, June 21, 1873.

THE LATEST PAPAL DELUSION.

The *seraphic cord!* Smile not; it is one of the last and grandest gifts of the present Pope. By tying this seraphic cord round the waist, over or under the garments, and repeating six Aves, Paters, and Gloria (standing, sitting, or kneeling), are gained all the indulgences of the Holy Land, of Rome, and of the Assise Sanctuaries,—as if one had been on pilgrimage there; *i.e.*, thousands of plenary, and more than one hundred thousand years of partial indulgences. There is in this (says the circular we are quoting) an almost infinite ocean of mercy, enough to deliver daily thousands of poor souls from purgatory! If, after communion, a certain psalm and a few short prayers are said, all the indulgences of all the sanctuaries in the world are gained! Thirty times a-year is obtained through the lips of a priest a "restoration to baptismal innocency," and the same at the article of death! Even so low can religious men grovel, when the true grace of God is hidden from their eyes. It is curious to see these clever knaves get out of the dilemma of a miraculously cured disease returning. Even by a second appearance of the Virgin, telling the healed but sickening child that if it is not good, and does not say its prayers, it will have a worse illness!

THE PRIESTS AND THE RED AND WHITE PARTIES.

The month of Mary, this year, is voted a glorious time by the Papal party, who speak of the 24th of May as a day of victory sent direct from her to "oust M. Thiers!" The tactics of the Republicans have been *silence*. And it has saved the country from bloodshed. Never has so great a change been effected with such absence of outward commotion. But passions are only compressed; they are ready to burst forth at the first signal. The most violent language has been indulged in by the priest-party in vulgar insult to the man to whom France owes restoration to her present comparative prosperity. And more haste than good speed has been manifested in changing prefects, mayors, and journalists. Their career was very nearly brought to its period by the disclosure of a secret despatch, in which were directions to bribe the press; the public feeling was, however, hastily propitiated by the resignation of the Secretary of the Minister of the Interior. The Republicans are watching with the intensest eagerness for the first opportunity of outvoting the Ministry and stopping the monarchical reaction. The fact is, France was travelling express on the *red* line, and the late change has turned her violently on to the *white* one. But neither red nor white lead to the wished for goal. Measure after measure are taken in that peculiarly irritating manner which leaves a sting festering in the wound, and which reminds one of the publicly expressed opinion of an ecclesiastic, "We must have another *Commune*, to save us!"

THE PROTESTANT CHURCHES.

It is most desirable that Protestantism should not seek to join the Gospel to any particular form of government. This was its ruin in France in past times, and the very low state of faith and Christian life at present leaves too many hearts open to party passions. There has been a tendency to connect Protestantism with Republicanism, in the Free Church organs, which is strongly condemned by the State Church papers. "The Gospel is neither Conservative nor Republican," says one of these; "its beneficent influence in the world is due to its independence. 'My kingdom is not of this world,' said our Lord, and his disciples never infringe his order without exposing to discredit the Universal Church, which they represent." Strong words passed on either side, but the threatened strife is appeased.

This political turmoil has thrown the question of the Synod into the shade. It is again postponed. Professor Sardinoux has been elected member of the Superior Council of Public Instruction, by 50 votes against 43 given to the candidate of the Rationalists; Professor Fallot is member for the Lutherans. Two vacancies have occurred in the pulpit of the Reformed Church in Paris, and there is some difficulty in finding pastors to fill them. One is occasioned by the retirement last year of Pastor Grandpierre to Switzerland, and the other by the sudden death of Pastor Martin-Paschoud, one of the oldest leaders of the Rationalist party. Professor Lichtenberger, who was expelled from Alsace by the Prussians, has accepted the pastoral office in Taitbout Chapel. He was a Lutheran, but his tendencies have been for a long time past,

both ecclesiastically and religiously, towards the Free Church.

RELIGIOUS LIBERTY.

Dr. E. de Pressensé has placed before the National Assembly a proposition signed, besides himself, by Messieurs Bardoux, Waddington, d'Haussonville, and Alf. André, in favour of religious liberty, in the following terms: "Meetings which have for their exclusive object the celebration of religious worship, are relieved from the necessity of every formality except that of a simple declaration made to the municipality by the organizers of the meeting." From 1848 to 1852 this regulation was in force, but the *coup d'état* brought back the old legislation. Two sentences have been lately pronounced, inflicting the minimum penalty of 16 francs on two pastors in the Yonne who had held meetings on the *verbal* permission given by Mayor and Prefect. The *written* permission being lacking, the law called for condemnation. Dr. de Pressensé pleaded the cause in Auxerre, and raised the discussion to its true level, although a condemnation could not be avoided. The presence of a member of the National Assembly to plead such a cause had a wonderful effect in the town and neighbourhood in favour of Protestantism.

NEW EFFORTS.

Two Temperance Societies have been founded lately. The one for partial abstinence held its meeting last Sunday; the other takes the name of "Nephalism," or total abstinence, counts 80 members, and is directed by M. Coleville, a retired Swiss pastor.

A new effort is being made by the *Société Bibliographique*, a religious and moral society, patronized by Roman Catholics, in the shape of four-paged tracts. This branch of their work is called *Société Française des Tracts*. They preserve the English name, and declare that the *tract* is a production of the political and practical spirit of England; it should be short, striking, and universal—should be given away by hundreds and thousands; and now is the time for them! There are various series on morals, religion, legislation, social economy, science, literature, poetry, history, national biography, questions of the day, anecdotes, polemics, quotations, etc. The price is 10 francs the thousand, and the office of the Society is 75, Rue du Bac. The *tracts* we have read are well written, but have little point. Surely these things call for more and more effort from living Christians. The very men of the world are compelled to use the means so long in use among us. The police are active just now against open tract distribution.

ANNIVERSARY OF THE ISRAELITE ALLIANCE.

The Universal Israelite Alliance held its annual meeting on the 22nd of May in Paris for the twelfth time since its foundation in 1860, for the protection and improvement of Jews all over the world. Its members have increased, being 14,787; its receipts have been 95,978 fr., and its expenses 85,710 fr. Independent societies of the same nature have been formed in Vienna and Germany. Greater activity has been shown this year, and schools have increased. It requires no small perseverance and fortitude to establish and carry on schools in the East, where men live in a heavy atmosphere of ignorance, and can little appreciate the benefits of instruction. In Paris the Normal School for Eastern youths of intelligence has given so much satisfaction that a similar school for Oriental females has been opened, and twenty-five have been admitted, and are being trained for schoolmistresses in their respective native places. The Agricultural School on the road of Jaffa also gives satisfaction, notwithstanding an incursion of neighbouring Arabs. Emigration to America is encouraged, and is successful among Jews of Germany, Poland, and especially from regions where they are persecuted. No efforts can permanently prevent persecution in Roumania, Servia, and Persia. The Paris Alliance purposes to appeal personally to the Shah while here, as the Berlin Jews have already done; for in Persia persecution is an instrument of policy as well as of fanaticism. "The Jew," said Crémieux, "has a vitality, and a sense of that vitality which can never be extinguished. Egyptians, Assyrians, Medes, and Persians have all passed away, but Israel remains, develops, and increases. The nation is more numerous than in the days of Solomon, and it has its place in the politics of the world. Jews are in all the administrations, and hold high places, sometimes the highest; they are the best patriots and citizens of the countries in which they are born." The Grand Rabbi heartily acknowledged the Alliance as the highest expression of Jewish solidarity; and if all is not acquired in a day, protestation against wrong is the continual dropping which wears the rock. A time is coming when all men will be manifestly brethren. Let us hasten these times by extinguishing hatred, religious and political; let us throw in seeds of unity and love. The harvest will come. "I shall not die, but live," saith the prophet, "and show forth the Lord's glory." "God is in Heaven, and on earth, Israel!" said a concluding speaker, amid great applause.

ITALY.

[From a Correspondent.]

Florence, June 16, 1873.

THE RELIGIOUS CORPORATIONS BILL.

At the date of my last letter the Religious Corporations Bill was before the Chamber of Deputies. The most intense excitement prevailed in the Chamber as the discussion neared its close. The Right and Left summoned all their strength for the final struggle. When the vote was taken the Ministerial party was triumphant, and the bill passed, May 27, by 196 votes against 46. On Tuesday, May 20, Signor de Donno moved as an amendment: "That the faculty given to the Government by No. 4 of the second article is not to be extended to the representatives of the Jesuits." Whereupon Signor Mancini proposed the following sweeping amendment: "The order of Jesuits, or any other orders obeying them, in whatever form they may exist, are definitely exscinded from the State. Their houses and colleges are dissolved, and they are forbidden to hold any kind of meeting whatever, no matter what may be the number of persons assembled." Signor Mancini introduced his resolution "with all the dignity becoming so grave a subject as that of the expulsion of a large religious community." So says an Italian journal. "He traced the operations of the order of Jesus from its foundation, quoted numerous instances of its interference in politics, and denounced it as the centre of all conspiracies against liberty, and against the national institutions of Italy." This has the true Bismarckian ring; and that such language has been spoken by an Italian senator and tolerated by the Italian Parliament, shows the progress which has been made in freedom of speech and conscience. The motion of the honourable senator did not prevail; but I judge its defeat was attributable not to a want of sympathy with the measure on the part of the majority, but to prudential considerations. The Ministerial party feel that they must "make haste slowly;" and so the more surely and peacefully reach the common aim of freeing Italy from the enthralment of the Papal power. The bill which has passed by so strong a majority, suppresses about 500 monasteries and 8,000 monks. I take these figures from the speech of the Minister himself, and so they may be regarded as reliable. I believe it is not yet decided what disposition shall be made of the properties of the suppressed communities which now come into the hands of the Government. Signor Musolino proposed that they be given to a Society for the Cultivation of the Agro Romano; but his motion was not entertained.

THE PAPAL PARTY AND THE GOVERNMENT.

Several meetings of cardinals were held at the Vatican while the bill was pending, and after it had passed. Great uneasiness was manifested with regard to the results of this measure upon the Papal party and Papal interests. The Pope has offered to Father Beckx, the General of the order of Jesuits, who has been deprived of the privilege of occupying his present residence, the choice, as his future residence, of either the Vatican or St. John in Lateran. Baron Ricasoli moved, and the Chamber concurred, that 400,000 lire be granted to the Holy See for the support of the generals of orders, and the maintenance of the relations with religious orders abroad; but at a meeting of cardinals, immediately after the passing of this motion, the 400,000 lire were refused. The proffer will give strength to the Ministerial party, and its refusal will perhaps awaken sympathy for the Papal party. We shall see. Certainly no sympathy is lost between the Government and the Vatican.

A POPULAR ANNIVERSARY.

The Fête of the *Statuto* was celebrated on Sunday, June 1, with great display. In Rome and Florence, the illuminations and pyrotechnic display were on an extensive scale, and testified to the sympathy of the Italians with the great civil triumph of 1848. On the Castle of St. Angelo there was a pyrotechnic display representing a monument, having on its apex a colossal group representing Liberty being crowned by Victory. At its base was displayed an allegorical picture of Italy, having at her side two other allegorical pictures, representing the two Houses of Parliament. The following historical sentences appeared on large transparencies: "'With King's legality, with father's love'—Charles Albert (March 4, 1848);" and "'We are at Rome, and here we shall remain'—Victor Emmanuel (March 27, 1871)." There were two female figures symbolical of a free press and freedom of meeting; under one of these was written: "From education come greatness of the soul, concord, and strength;" and under the other: "From union come riches and power." With the present freedom of speech and the press, it seems hardly possible that as late as 1861 men were imprisoned in Florence and other parts of Italy for reading and circulating the Bible. But those days of bondage and intoleration can

never return. When the chains are once stricken from the limbs of a nation, and the air of liberty has been breathed, it is impossible to reduce them again to the shame and degradation of slavery. Italy once free, must remain free for ever.

RATTAZZI AND MANZONI.

Italy mourns the death of its celebrated statesman, Signor Rattazzi, the prime mover of the law for the separation of Church and State in Piedmont, and for the suppression of convents in Italy. He has frequently held office under the Liberal Administrations in Italy, and has more than once been at the head of the Government. He was Prime Minister when the struggle of 1859 broke out, and was succeeded by Count Cavour. He died on the morning of June 5, and his funeral in Rome was one of the most impressive demonstrations ever made to a distinguished civilian.

Alessandro Manzoni, the beloved and almost idolized poet of Milan, has passed on to his eternal rest. He died at the great age of eighty-nine. One hundred thousand people joined in the funeral solemnities. His last words are worthy to be remembered and emulated by every devout Christian: "When I am dead, do what I did every day—pray for Italy." He is represented to me as having been a Catholic after the pattern of Fénélon and Pascal, in the genial, loving spirit and devout sincerity which marked his daily life.

Take as our message to all who look for the coming and kingdom of our blessed Lord: Bear Italy upon your heart, with earnest pleadings, before God, that the day of her redemption may be hastened.

In my next letter I shall speak more particularly of the Protestant churches and schools of Italy, as they have come under my personal observation.

WALDENSIAN CONFERENCE AT FLORENCE.

A brief account of the meeting of the Waldensian Conference at Florence appeared in our Italian correspondence last month. We quote the following more detailed statement of the proceedings from the *Weekly Review*:—

On Tuesday, April 15, the Annual Conference of the evangelists and delegates of the Waldensian Churches existing in different parts of Italy and Sicily, was held in their church at Florence. Of ministers and deputies there were more than seventy persons present, as well as several brethren from abroad, among whom we had the pleasure of observing Rev. Dr. Stewart, of Leghorn; Rev. Dr. M'Gregor, of the Tron Church, Edinburgh; Revs. D. Miller, J. Collie, Mr. Bruce, agent of the London Bible Society; Rev. S. Burtchael, missionary at Rome to the Jews; Pastor Roller, etc. Signor Prochet, of Genoa, presided. The deliberations were inaugurated by an excellent sermon preached by Signor G. F. Pons, of Venice, from John xviii. 21. The sittings were continued up to Friday evening, and on Saturday morning they again met for worship, and terminated these important discussions by partaking together of the Lord's Supper.

Four reports were read and discussed. Signor Wedzecker, of Pisa, on preaching; Signor Prochet, of Turin (a schoolmaster), on schools; Professor Revel, of Florence, on organizing the churches; Signor Ribetti, of Rome, on the forms of worship. These discussions, besides giving to all present the opportunity of expressing their opinions on four essential points, led to the adoption of resolutions very important to the future well-being of the churches.

The discussion which excited most interest was that which took place on Professor Revel's paper, and which called forth some very warm feeling and some very able speaking. At the close, the following order of the day was voted unanimously: "The Assembly, convinced that the 25th Article of the Acts of the Synod of the Waldensian Church in the year 1855 was not at all meant to declare that the churches formed by the evangelists could not, if they wished, give to themselves an organization—sincerely desirous of being one with the Evangelical Waldensian Church, to which they consider themselves debtors for a knowledge of the Gospel—passes to the discussion of the project on the organization of the churches, presented for that purpose by Professor Albert Revel." This order of the day was presented and signed by Messrs. Alfio Bellecci, Evangelist Catania, Giuseppe Variale, delegate from the church at Naples, and Gaetano Fasulo, evangelist at Trapani.

By having given this unanimous vote the young churches in Italy say to the Waldensian Church: "By sending evangelists amongst us you have brought us to the knowledge of the truth, without at the same time wishing to impose your forms upon us. For both of these privileges we thank you, and we profit by the liberty you have given us not to separate from you, as perhaps some hoped we would do, but to unite ourselves with you more closely than ever, and to declare that we wish to be *one with you*." There is no doubt that to the affecting unanimity with which the delegates of the

churches represented at Florence have declared their wish to be always united to the Waldensian Church, the Synod will reply in due time with the same readiness of mind and heart. "You wish to be one with us," we hope they will say at Torre-Pellice, in September; "nothing could make us happier than this. We receive you with open arms, and all of us will lend a hand to enlarge the building, that it may contain our reunited family."

The question of separation from the Waldensian Church was evidently not in the mind of any, least of all in that of the delegates from the churches. "I do not understand," said a delegate from the church at Leghorn, "how we can speak of the Waldensian Church as if it had two heads: one in the Valleys, and the other in the rest of Italy. I know but one Waldensian Church, and though I was not brought to a knowledge of the truth by it, yet I have embraced it, and I intend to be Waldensian, whether at Leghorn, at Naples, or in the Valleys." And this was evidently the thought of all present. Good reason, then, had Signor Meille, of Turin, the only pastor of the ancient Church of the Valleys who could be present at the Conference, to say, at the end of that long discussion, "I will leave this city perfectly tranquil, and will say to our friends in the Valleys that there has been some misunderstanding about these conferences; our fears are entirely without foundation."

Professor Revel made no attempt to present his view of what should be the organization of the Church, complete in all its parts. But at least the foundation-stone was laid, for it was unanimously admitted that they should adopt that of the old Church of the Valleys, which is Presbyterian, as are so many churches on the other side of the Alps and beyond the seas. The proposal is to be formally laid before the different congregations in Italy, who are to give their opinion on the subject on another occasion.

In connection with the different papers read, many important subjects were touched upon—as private devotions, family prayer, the sanctification of the Lord's-day. One of the lay deputies strongly urged the importance of open-air preaching where the authorities would allow of it. In connection with day and Sabbath schools it was generally acknowledged that they had not, as the children grew up, to any extent furnished members to the churches, and it was strongly urged that the fact of their being mission schools should not be lost sight of. In the course of these discussions Professor Comba urged on all the absolute necessity of having a very passion for the conversion of souls. His words were few, but pregnant. May the blessing of the great Head of the Church rest on these brethren, who have now returned to their various spheres of labour, as well as on all others, connected with whatever church, who are living and preaching Christ in this dark land!

PORTUGAL.

THE SPANISH EVANGELICAL CHURCH IN LISBON.

The establishment of a Protestant church in Portugal is an event of too great importance to be passed over without notice, and is the more worthy of attention as being the fruit of the earnest, patient, and self-denying labour of its pastor. A printed "Report of the Spanish Evangelical Church at Lisbon" lies before us, accompanied by the assurance of a trusty correspondent that it is in every particular faithful. It states that for many years there had been both Portuguese and Spanish Protestants in Lisbon, who held their meetings in private, as no other religion than the Roman Catholic is publicly allowed by the laws of Portugal; but no large congregation steadily assembled until the arrival of the Rev. Angel Herreros de Mora in 1867. Mr. de Mora, as some of our readers will remember, is a Spaniard by birth, was once a priest in the Church of Rome, but early became a Protestant, and before visiting Lisbon had been usefully employed in the United States of America. He was naturalized as an American citizen, and received into the Protestant Episcopal Church at New York.

In 1868 a large room was rented in Lisbon for divine worship; but the meetings were frequently interrupted by fanatics hired for the purpose, and the owners of the house refused to let it any longer. The services were conducted in Spanish. During that time Mr. de Mora received continual and hearty support from the United States Minister and the Consul, and the committee since formed to conduct the affairs of the church, now render those gentlemen public thanks for their valuable help. For two years the members of that congregation were compelled to meet in private houses, and both pastor and flock suffered many trials, the former receiving his daily

meals, first from one, then from another of the members, almost all of them poor artisans and labourers.

In 1869, after liberty of conscience had been established in Spain, the Spanish worshippers drew up a petition to their Ambassador, Señor Fernando de los Rios, asking him to give his sanction, and support an effort for the formation of a Spanish Protestant church. He referred the matter to his Government at Madrid, and ultimately, through his influence, their petition was granted. The church was established under Spanish protection, and all public acts performed in it, such as marriages, baptisms, etc., are now legally registered at the Spanish Consulate.

In 1870 a sort of barn was rented, and decently fitted up, and on the eleventh day of December divine service for Portuguese and Spanish Protestants was held for the first time in a public building duly adapted for the purpose. About 160 Protestants were assembled on that occasion, and on the same day a Roman Catholic priest, named João José da Costa Almeida, formerly chaplain in the Portuguese Navy, publicly renounced Romanism, and was received into the Reformed Church.

In 1871 the sacrament of the Lord's Supper was statedly administered, the largest number of communicants at a time being 47. During this year, another priest, Henrique Ribeiro d'Albuquerque, was received into the church; but both he and Mr. Almeida were obliged to naturalize themselves as Spaniards before making their formal recantation, as the Portuguese Code of 1852, still in force, severely punished any priest, being a Portuguese subject, who leaves the Church of Rome. In 1871 there were three baptisms, one marriage under public sanction, and one death, followed, of course, by Protestant burial.

Last year (1872), night and Sunday-schools were formed, and the numbers then reported were 70 children and 17 adults. The congregation had much grown in numbers. The religious zeal of all is noteworthy; and the Portuguese Protestants, while hoping for the time when freedom of worship shall be established by law in their own land, gladly embrace the opportunity of worshipping in a church where the language is so similar to their own as to be perfectly intelligible. The number of communicants in 1872 rose to 82, and there were six baptisms and six marriages.

The British and Foreign, and the American Bible Societies have granted Bibles, and the English Society for Promoting Christian Knowledge; has contributed Prayer-books. The German colony in Portugal also rendered friendly assistance. It has now become necessary to build a church. The rapidly increasing congregation cannot be much longer contained in the adapted barn; and the signal success which has crowned the Christian devotedness of Mr. de Mora, by the divine blessing, challenges the sympathy of all who witness this unexpected triumph of new liberty in Spain over legalized intolerance in Portugal. The temporalities of this church are managed by a committee of Portuguese laymen, with an English gentleman, Mr. John Stott Howarth, as their treasurer. They appeal for help to build a church, and for this purpose the Rev. Mr. Pope, British Chaplain at Lisbon; the Rector of Melcombe Regis, near Weymouth; the Vicar of All Saints', Hatcham-park; and Mr. Henry Wright, of No. 62, Gracechurch-street, offer to receive donations for the purpose. A very business-like balance-sheet for last year follows the report, signed by the treasurer; and it is pleasant to anticipate that, whatever political troubles may distress both Spain and Portugal, there will eventually be a real Evangelical Union flourishing all over the Iberian Peninsula.

GERMANY.

[From our own Correspondent.]

Berlin, June 18, 1873.

THE NEW ECCLESIASTICAL LAWS AND THE ROMISH EPISCOPATE.

The Roman Catholic bishops have met again since the publication of the new laws regulating the relations between Church and State, and have sent in a joint declaration to the Prussian Ministry of State, to the effect that they "cannot lend their assistance to the execution of the new laws." They consider the Church and the State as two powers instituted by God, which ought to come to an agreement with each other, and not settle their relations by one-sided legislation. They feel bound, at the same time, to protest against the assumption that all right originates from the State, and they see in the new laws an interference with the rights of the Church. Probably no answer will be given to this memorial, and it will have to be seen how the matter proceeds in each individual case. For the present, one priest, who has been subjected to ecclesiastical punishment on account of his opposition to the infallibility, has invoked the help of Government. The de-

bate on the budget of the Foreign-office in the German Parliament has afforded Prince Bismarck an opportunity of saying a few words on the relations between Germany and Rome. It has been proposed to withdraw from the budget the German Legation at the Holy See. Prince Bismarck said that there was no possibility of sending an envoy to the Pope at present, as he would be obliged to hear things said in Rome to which a representative of the German empire could not submit. Nevertheless, he would be sorry to see a last link broken off, which might serve one day to re-establish friendly relations. It was, for instance, possible that the successor of the present Pope might have milder views. The Prince then referred to the contingency of the election of a Pope, and said that the Imperial Government had not the least intention to interfere with the election, but that it would only see afterwards whether the Pope had been duly elected.

THE PROTESTANTS AND THE NEW LAWS.

In the Protestant world the discussion on the new laws continues in press, pamphlets, and religious assemblies. The *New Evangelical Church Gazette* has taken offence at the remarks I made in my letter for the month of April. It has never been denied that some theologians have expressed themselves in favour of the new laws; but it remains, nevertheless, true that in the religious circles of the eastern provinces, and especially of the capital, a very great and general disappointment was felt, shared as much by the "Evangelical men" as by the Strict Lutherans. On the other hand, it must be admitted that expressions in favour of the Government from religious circles have since increased. Professor Plitt, at Erlangen, and others, have spoken in that sense, and it is remarkable that the *New Evangelical Church Gazette* had not been so decided at first; on the contrary, it at first published some articles which stated the new laws to be in many respects inadmissible; it then opened its columns to articles in favour of the bills, evidently to show that it gladly lent its columns to an honest and impartial discussion on the merits of the bills. For these latter articles it was severely attacked in religious circles, and so self-defence led it to a more direct stand in favour of the bills. On the other hand, the remarkable feature that generally expressions of that kind have increased, is particularly due to a peculiarity of our Prussian character. We Prussians have been led in the course of centuries, by an almost uninterrupted line of noble, Christian sovereigns, from a small beginning to greatness and prosperity. Our army, which led our country from victory to victory, is in many respects the special work of our kings, of our electors and margraves before them. These same sovereigns have had a warm heart for the Protestant Church; they opened their dominions to the Protestants of France, Austria, etc., who had to leave their own countries on account of their faith. The numerous petitions addressed by Protestant congregations in Austria, and in almost all Roman Catholic countries of the world, to our Emperor, is a sign of the interest our sovereigns have always evinced for the Protestant cause. So we have always willingly been led by the Government in religious and political matters. Since the revolution in 1848, when feelings so very different from the above came to the surface, the clergy, more than any other class of men, were foremost in their fidelity and allegiance to the throne. In the years 1862 to 1866, when Prince Bismarck had his great conflict with the Liberal majority of the Prussian Parliament, we often heard from our pulpits the cause of Government advocated in the name of religion. We, Evangelical men, considered ourselves the safest friends of the King, because our obedience to him was grounded on our obedience to the King of Kings. It is therefore very hard for a Prussian to believe that his sovereign leads him wrong. If our King, whose confession of the supreme rule of God in all things has gladdened our Christian hearts during the last war, if a Prime Minister like Count Roon, who has always been known as an earnest Christian, and our great statesman, who has at least always shown deference to Christianity, advises our Sovereign in the direction referred to, it is very natural that Prussian Christians should consider again and again whether something cannot really be said for the bills in question; and so finally many of them have assented to a restriction of the liberties of the Church.

ELECTION OF AN OLD CATHOLIC BISHOP.

Meanwhile, the Old Catholics are getting on. They have elected Dr. Reinkens to be their bishop. A Synod is to meet every year, while a standing commission, appointed by the Synod, is to render assistance to the bishop. Reinkens is about 52 years of age, an eloquent speaker, clever writer, and learned divine. The new bishop will have to take an oath to maintain the constitution of the country and to obey the laws of the State. This places the Old Catholics decidedly on the side of the Government in the present conflict.

A LUTHERAN CONFERENCE.

The Strict Lutherans seem to think that the time to act has come. They left the "German Evangelical Church Diet" *(Kirchentag)* because the friends of the principle of union between the Lutherans and the Reformed and the Evangelical tendencies obtained the ascendancy. Your readers will remember that the Conference held here in October, 1871, intended to bring about, if possible, an understanding between the two great believing parties of our Church. We have been waiting to see the practical results. It seems that we are to see nothing of the kind. The Lutheran party have issued invitations to a Conference, to be held in Berlin in August, 1873. As the invitation states that the Lutherans would not take part in the *Kirchentag*, and that the October Conference had been working on a basis which does not promise any results at present, there can be no doubt that it is a party Conference which is about to meet. It is, therefore, no step in advance in the cause of Christian union.

THE VIENNA EXHIBITION.

Although "Liberalism" makes progress in Austria, the cause of religious liberty does not advance. The Conservative party is in the hands of Rome; the Liberal party is infidel. Each is prepared to sacrifice Protestantism, if it has to make a concession to the other. The old claim of the Theological Seminary, at Vienna, to be admitted into the University, has now been rejected. Although we have secular instruction nominally in the Austrian schools, Dr. Stremayer has instructed the teachers to see that their pupils attend confession at least four times a year. We cannot, then, be astonished that no licence has been given to sell Bibles and tracts in the Exhibition. There is less liberty than in Paris!

Home Intelligence.

THE ARCHBISHOPS OF CANTERBURY AND YORK ON RITUALISM.

We mentioned in our last number (p. 161) the presentation to the two Archbishops, by an influential lay deputation of the Church Association, of a memorial against Romish teaching and practices in the Church of England. Their Graces' reply has now been transmitted to the Chairman of the Association. It is dated "Lambeth Palace, June 16," and, after acknowledging the receipt of the memorial, proceeds as follows:—

"There can be no doubt that the danger you apprehend of a considerable minority, both of clergy and laity, amongst us desiring to subvert the principles of the Reformation is real; and it is not unnatural that you should appeal to us for counsel and support. Since we had the honour of receiving your deputation, our attention has been directed to a Petition presented by upwards of 400 clergymen to the Convocation of the province of Canterbury in favour of what they designate as sacramental confession. We believe that through the system of the confessional great evil has been wrought in the Church of Rome, and that our Reformers acted wisely in allowing it no place in our Reformed Church, and we take this opportunity of expressing our entire disapproval of any such innovation, and our firm determination to do all in our power to discourage it. We feel justified in appealing to all reasonable men to consider whether the very existence of our national institutions for the maintenance of religion is not imperilled by the evils of which you complain.

"In your memorial you ask us: first, whether we are ready 'to exercise all the authority vested in us for the entire suppression of ceremonies and practices adjudged to be illegal; and, in the event of that authority proving insufficient, to afford all other needful facilities for the due enforcement of the law.' We answer that we can have no doubt that it is our bounden duty to use our best endeavours to see that the law is obeyed, and to afford all needful facilities for its enforcement, when we are duly called upon so to do.

"Secondly, you appeal to us 'to take especial care' to guard against such 'architectural arrangements and ornaments in our churches as may facilitate the introduction of superstitious practices and erroneous doctrines.' We answer that in the administration of our dioceses we have ever been watchful on this point.

"Thirdly, you ask us, in the admission of candidates for holy orders, and, in other ways, to be careful lest persons be entrusted with the ministerial office who teach doctrine subversive of those 'truths to which our Protestant Church, as keeper and witness of Holy Writ, has ever borne its faithful testimony. We answer that we consider ourselves bound to this duty by our consecration vows.

"While, however, we return these answers,

we desire that there shall be no misapprehension as to our meaning, and we wish to state to you that we do not consider it to be the duty of the bishops to undertake judicial proceedings upon every complaint of a violation of the rubrics, or upon every charge of unsound doctrine that may be laid before them; obviously it cannot be desirable that the Church should be harassed by the bishops being dragged into an unlimited number of judicial investigations founded upon charges and counter-charges made by contending theological parties against their opponents, on the ground of alleged excess or defect in conforming to the ritual and preaching the doctrine of the Church. Episcopal government exists amongst us, charged with the grave responsibility of seeing that the undoubted law of the Church is observed, and, at the same time, of saving the Church, by the exercise of a wise discretion, from being plunged into endless unseemly contests. It will be generally admitted by Churchmen that a prosecution respecting doctrine or ritual is in itself an evil, even where it is necessary; and the bishops are bound in each case to consider the whole of the circumstances before they resort to their courts to procure obedience to the law.

"With regard to the particular matters of ceremonial and doctrine to which you direct our attention, we wish we saw a readiness everywhere manifested on the part of the laity to use all the legitimate authority which is vested in them, through the election of churchwardens, and all their personal influence to check the growth of Romanizing tendencies. The laity in many parishes possess a power more effectual than any dread of prosecution, of preventing improper changes in ritual and extravagance in doctrine; and we must add that they occasionally show a great reluctance to use their power. Sometimes the churchwardens and the laity generally, who frequent such churches as you allude to, connive at or openly support the illegal practices of which you complain;—sometimes, when disapproving of these practices, the parishioners still wish to throw all responsibility of opposition on others, appearing to think that they have done enough when they have manifested their discontent, and shrinking from all further action. You will, we think, agree with us that the desire of the bishops to maintain the purity of the Church must be greatly impeded where they cannot reckon upon the hearty and effectual co-operation of those laymen whose interests are most intimately involved in the cases brought before them. The bishops, we feel sure, will never be found wanting in the desire to act with the attached laity of our Church in maintaining the real principles of the Reformation.

"Finally, we cannot conclude without expressing to you our conviction, that, however much may be effected by the legitimate exercise of authority, still, in a Protestant Church like ours, it is far more by kindly personal influence in our several families and neighbourhoods, by sound arguments, and appeals to the loyalty of those who are in danger of falling into error, rather than by judicial acts of authoritative interference, that the tendencies of which you justly complain can be met."

The document concludes by a reference to the evils of infidelity and worldliness as compared with superstition, and by suggesting a hopeful view of the future, from the remembrance of the history of the past.

NATIONAL CHURCH OF SCOTLAND.

The General Assemblies of the Established and Free Churches of Scotland held their annual sittings in Edinburgh, at the end of May and the beginning of June. The Assembly of the Established Church was opened with the usual ceremonial, after which the Rev. Dr. Gillan, of Inchinnan, was elected Moderator. Among the reports presented was one on intemperance, and with reference to which Dr. Nisbet said it had been estimated that by the adoption of the Gothenburg plan there would be a saving of 37,000*l.* a-year in Edinburgh, and in Glasgow about four times that sum. The Assembly took up an appeal in regard to the question of the introduction of instrumental music into the East Church, Perth. After a long discussion, the following motion was agreed to: "That the Assembly reverse the judgment of the Synod, and prohibit the further use of instrumental music in the East Church, Perth, until it shall have been shown to the satisfaction of the Presbytery by fuller inquiry into the feelings of the dissentients that substantial unanimity existed in the congregation." Dr. Cook (clerk) presented the report of the Committee on Small and Diminished Livings. Mr. J. A. Campbell, younger, of Stracathro, said that last year the committee had made grants to 225 small livings, as against 180 the previous year, and divided 4,169*l.* last year as against 3,755*l.* Mr. J. A. Campbell submitted a report as to the statistics of the Christian liberality of the Church. The returns were very incomplete, as there were none from 300 congregations, many of which were important and

wealthy. The result, however, as far as it went, showed that there had been raised during the year a sum of upwards of 255,000*l.* for missionary and charitable purposes. Dr. Smith, North Leith, gave in the Endowment Committee's report, which stated that very gratifying progress had been made with the plan for endowing another hundred churches. To the previous Assembly they reported the endowment of 16 new parishes, and now they had to report the endowment of other 15 churches. Mr. Young, Monifieth, reported, in regard to Sabbath-schools, that the number of children on the roll was 152,973, the number of teachers 13,534. The Assembly, after a long discussion, chiefly connected with the procedure in the case of Dr. Wallace, of Old Greyfriars' Church, Edinburgh, adopted a resolution instructing the Presbytery to afford Dr. Wallace an opportunity of denying or retracting those statements which they deem censurable, and, in the event of his failing satisfactorily to do so, instructing them to proceed thereafter, in accordance with the laws of the Church, to adjudicate on the same. Dr. Pirie gave in the report of the Committee on Patronage. It stated that since last Assembly the committee had continued their endeavours to induce Government to bring in a measure on this subject, but they regretted to say that hitherto their efforts had not been successful. Sir Robert Anstruther had, however, given notice of a motion in the House of Commons on the subject. Dr. Pirie moved, "That the Assembly approve the report, continue the committee, and instruct them to avail themselves of any opportunity which may occur of getting the subject satisfactorily dealt with by the Legislature in the spirit of previous resolutions by the Assembly; further instruct the committee to give every assistance to Sir Robert Anstruther in carrying his motion before the House of Commons to a successful issue." Professor Charteris seconded the motion. Other resolutions were moved, but not passed, and accordingly Dr. Pirie's was agreed to. The Moderator, in his closing address, referred to the disruption in the Scottish National Church thirty years ago, and described the present condition of the Church to be one of unprecedented prosperity. He added: "The gallant old ship which has 'braved the battle and the breeze' for over 300 years is at this hour surrounded by a fleet of formidable foes. Their batteries have been opened upon her, and she is unflinchingly receiving their fire. From pulpit, platform, manifesto, Presbytery, Synod, Assembly, flash out the destructive element. She must either fight or flee—either unmask her ordnance or strike her flag. I shall not insult this venerable House by proposing the alternative. We all know and feel that whatever is worth the possessing is worthy of a struggle to retain. And if high principle—not low pelf—is involved, we shall hold it fast till we die." At the close, the Lord High Commissioner, according to the usual manner, dissolved the Assembly about two o'clock on Tuesday morning, and appointed it to meet again on Thursday, May 21, 1874.

FREE CHURCH OF SCOTLAND.

In this Assembly Dr. Duff, formerly of the Indian mission field, was for the second time elected to the Moderator's chair. The opening address of the Moderator occupied twenty-one columns of a local newspaper, and was devoted to showing the inadequacy of the efforts hitherto put forward by the churches to cope with the great tide of heresy, rationalism, and vice spreading over the world. The report of the committee on the state of religion and morals referred specially to intemperance, deploring the increasing prevalence of the free use of alcoholic beverages in small quantities; while it was not considered that drunkenness was generally on the increase. Dr. Buchanan presented the report of the Sustentation Fund, and had a cheering account to give of that financial "sheet-anchor" of the Free Church. In spite of internal agitations and divisions, the contributions from the congregations showed a gratifying increase. The equal dividend of 150*l.* has, of course, been maintained, and a considerable surplus falls to be divided in the usual way among ministers whose congregations come up to the prescribed standard of liberality. From this and the other reports presented, it appears that the Free Church had raised, in the year ending March last, the total sum of 452,789*l.*, made up as follows: For Sustentation Fund, 136,364*l.*; Local Building Fund, 73,251*l.*; Congregational Fund, 147,715*l.*; Missions and Education, 77,350*l.*; miscellaneous, 18,108*l.* The discussions on union were the most critical in the whole of the Assembly's proceedings. It was reported by the Committee on Union that the mutual eligibility scheme, which allows of the ministers of the United Presbyterian and Reformed Presbyterian Churches to accept calls from and be inducted into the pastorate of Free Church congregations on signing the Free Church formula, had been approved by the majority of the Presbyterians. The Assembly thus possessed the power of passing the scheme into law;

but to this Dr. Begg and the rest of the anti-union party objected on the ground that the change would be subversive of the constitution of the Free Church, and the threat was made that if the Assembly adopted it there would be a disruption in the body, and an appeal to the courts of law to decide as to whom the property of the Church belonged. When this debate, which lasted an entire day (Wednesday, May 29), came on, the hall was crowded to excess. Dr. Buchanan brought up the report of the Committee on Union, in which the negotiations of the joint Committees on Union during the year were set forth and recommendations made that the overture in favour of mutual eligibility should be passed, and that for the present all further proceedings in regard to union should be stayed. Dr. Buchanan supported the report in a strong speech. Dr. Candlish then moved a resolution in favour of mutual eligibility, and spoke very strongly of the conduct of those who had gone about the country stirring up opposition to the movement. Dr. Charles Brown seconded the motion. A long discussion ensued, the speeches in which were often of a strongly personal character. At the evening sitting Professor Candlish expressed his readiness to modify the resolution which he had moved, so as to meet in part the wishes of those who were opposed to mutual eligibility. The Rev. Moody Stuart, one of the strongest opponents of mutual eligibility, said this would satisfy him. The debate, however, proceeded, and there were in the course of it several threats of disruption. At 10 P.M. the discussion was adjourned, to permit the anti-union party to confer as to the position of affairs, and next morning they intimated the withdrawal of their counter-motion, and acquiesced in the original motion under protest. Thereupon the Moderator called on two ex-Moderators — representative men of the reconciled parties—to engage in prayer, which was done with much solemnity. A long debate took place on Church Establishments in connection with the movement of the Established Church regarding patronage. A motion to the effect that the condition of Established Churches rendered it necessary for the Free Church, while abstaining from public agitation, to assume an attitude of watchfulness and preparedness, was adopted by a majority. Deputations from various bodies, and among others from the American Presbyterian Church, and Signor Gavazzi, from the Italian Protestant Church, addressed the Assembly. The portrait of the oldest minister of the Church, the Rev. Dr. Ingram, Unst, Shetland, was presented to the Assembly. He is 98 years of age, and has been upwards of 70 years an ordained minister. The proceedings were brought to a close by an address from the venerable Moderator, and by devotional exercises. The Assembly was then dissolved to meet again on May 21, 1874.

UNITED PRESBYTERIAN SYNOD.

This Synod transacted a great amount of business during its protracted sittings in Edinburgh. The Rev. Dr. Joseph Brown, of Glasgow, was elected Moderator.

From the reports given in on statistics and finances, we learn that the number of congregations on the Synod's roll, at the end of 1872, is 611; the number of communicants 182,810, being an increase on the year of 1,384; and the total income from all sources 330,933*l.*, being 5,777*l.* more than was ever before collected in one year. Of this sum, 69,897*l.* has been contributed for missionary and benevolent purposes at home and abroad. As regards the stipends paid to ministers by their congregations, and from the supplemental fund contributed for the benefit of weak congregations, it was stated that the total sum contributed last year was 129,730*l.*, which gives an average annual stipend to each minister in the denomination of 212*l.* 6s. 6d. The Disestablishment question occupied the best part of two sittings. It was discussed in connection with a report presented by the Rev. Mr. Hulton, of Paisley, and all the speakers declared themselves in favour of the disestablishment of the Churches of England and Scotland. Expressions of regret were manifested on all hands in the Synod that the opposition of the anti-unionists in the Free Church of Scotland had led to the breaking off of the negotiations so far as the latter were concerned, accompanied with an expression of hope that the separation might be only temporary. A distinct report had reference to the negotiations in respect to a union between the English Presbyterian Church and the United Presbyterian congregations in England. The Rev. Dr. David Young moved approval of the scheme, and that the subject be remitted to presbyteries and sessions to offer suggestions to the Union Committee, who should report finally to next Synod. Ultimately the motion was adopted by a large majority on Dr. Young agreeing to modify it so as to express "a general and provisional" approval. The General Union Committee has been re-appointed to continue to confer with the Reformed Presbyterian Church as to the possi-

bility of effecting an incorporating union with them. A committee was also appointed to consider on what principle a union could be effected between the United Presbyterians in Ireland and the Irish General Assembly and the Eastern Reformed Synod. Arrangements were made for converting, next year, the Synod into a General Assembly. A number of deputies were heard from America and from the continent of Europe. The questions of hymn-book revision, national education, manses and debt liquidation, the better training of their students, and other topics affecting the Church, were considered. The next Synod is to be held in 1874, on the Monday after the second Sabbath of May.

Monthly Survey of Missions.

INDIA.

The Rev. Dr. Kalkar, President of the Danish Missionary Society, writes to us as follows: "In the joyous report about the Santal Mission, published in *Evangelical Christendom* for April, 1873 (p. 115), the following sentence is quoted from the *Lucknow Witness:* 'Mr. Boerresen, who is a Dane, is assisted by a Norwegian brother—the only representatives of their respective nationalities, we believe, in India.' This is, however, a mistake, as the Danish Missionary Society, since the year 1864, has had an independent mission in India—viz., in South Arcot, among the Tamils—where two stations, Bethania and Siloam, belonging to them, have been founded; the first-named near Puttambaucam, the second near Tricalore. Two Danes, the Rev. P. Andersen and J. A. Petersen, trained in the Danish Missionary School, are working there. Moreover, there is working in the Telugu country, at Rayamundery, Mr. C. Paulsen, also trained in the Danish Missionary School; he is at present in the service of the North-American Lutheran Society. Further, two Danes, Mr. Leventhal and Mr. Jensen, both trained in the same school, have gone out to found a mission in the Tamil country, independent of the society. The society still intends, as soon as suitable workmen present themselves, to send more labourers out to the East Indies."

CHINA.

In concluding the report for last year of the Amoy Mission of the American Reformed Church, Dr. Talmage adverts to the cares and disappointments, the perplexities and sorrows experienced by the missionaries. Addressing the brethren in the United States, he writes: "We do not ask your sympathy for our self-denial as missionaries. This is too often mistakenly dwelt upon at home. We have no self-denial of this kind worth mentioning. We have the comforts of life in rich abundance. But to see so few, comparatively, of this heathen people turning to the Lord; to see some of our churches sometimes retrograding; to see so many defects of character in so many of our converts; to see some falling into sin, and thus calling us to the sad work of discipline, and occasionally to the saddest work of all, the cutting them off from the Church of Christ, and handing them back to the kingdom of Satan; and then to think how much of this may be chargeable to our mistakes or our unfaithfulness;—such, such are our trials. But our joys far, far exceed our sorrows. We know whom we have believed, and we do not labour in vain. Let us sum up a few evidences of progress during the past year. Two new churches under our care. Sixty-nine additions on confession of faith. Forty-two actual increase over all dismissions, deaths, and excommunications. Three new schools, with an increase of fifty-three pupils of the church, sixteen of them being girls. One new church under the care of the English Presbyterian Mission, making at present in connection with our classis thirteen churches. If the divine blessing continue, and the present rate of progress merely be granted (and we have a right to hope for accelerated progress), we shall soon be called to separate into two classes, and thus begin the organization of a Synod."

CENTRAL ASIA.

Mr. Redslob, of the Moravian mission to Thibet, writes from Kyelang, under date of March 8: "I am most thankful to be able to announce that next Sunday two men will be baptized. Their names are Drogpa and Dana; the former has been resident here for five or six years, and has of late been employed as our assistant printer; the latter married one of our Christian women in the course of last year. Both are from Ladak. It is remarkable that up to the present time not one person whose home is in our vicinity has applied for baptism.

We have good reason to believe that several have come to a knowledge of the truth, but they are afraid of one another, and especially of the lamas and the nobility. What kind of nobility we have to deal with in this part of the world the following incident shows plainly. Devi Chand, whose residence is not far from us, had quarrelled with a woman, who had formerly been in our service, about a matter of two rupees. Both came to Brother Heyde for him to adjudicate between them, as if they regarded him as a superior tribunal of appeal. In spite of brazen-faced lying, Devi Chand was declared beyond all doubt in the wrong, and when he found that all his protestations were unheeded, he turned to go, and before leaving, begged for a present of a few potatoes. The people look up to nobles such as these, not so much out of respect for their dignity as from dread of the abominable oppression which they exercise. Besides these two candidates, there are others whose hearts seem opening to the Gospel. The two Oordoo scholars from Spitti, who have finished their studies here, have expressed a wish to become Christians. Our Mohammedan moonshee also shows an interest in the Gospel, which is evidenced by many questions indicative of a state of mind that is ill at ease with the religion he now adheres to. Hari Chand's concealed opposition to our educational work is very trying; he thinks, correctly, that when the people have begun to think about things they will begin to resist the oppression under which they now groan, and that it is, therefore, to his advantage that they are kept as ignorant as possible. [This man is a high native official.] However, we have here at Kyelang nineteen boys in the Oordoo class, and about twenty-five in the Tibetan. The boys are not wanting in talent. The girls' school has this year about fifty pupils. The instruction in the art of knitting is mainly a means for inducing the girls to come, for they receive some payment for the work they do, and a clever, industrious girl can earn a tolerable sum in a school term. The real object of the school is to come in contact with the race of younger females, and to bring them under Christian influence. It would be well if the girls could be induced to come for a larger portion of the year, but during the summer they are wanted for tending cattle and work in the fields. They learn texts of Scripture off by heart, and a few have advanced in the art of reading beyond the A B C."

SOUTH AFRICA.

The sin of intemperance is a fearful hindrance to missionary success in some parts of South Africa. A missionary writes from Clarkson: "The prevalence of drunkenness in this neighbourhood is terrible, and white people, some of them holding positions of influence, set the natives no good example in this respect. In a neighbouring township a number of farmers who were about to be received as members of their Church spent the previous night in disgraceful carousals: scarcely recovered from their intoxication, and with the marks of fighting sadly visible on their persons, they entered the church to become communicants. Here at the station we allow no spirits to be introduced, but elsewhere—is it any wonder that these poor people fall into the sin which they see white people so shamelessly committing?"

The same missionary describes a happy Church festival to celebrate the completion of some church repairs: "A new bell, the gift of kind friends in Europe, filled the people with great joy and gratitude. Then there were new benches and rush matting for the floor, which the people had themselves provided. It was a day of rejoicing, and the Lord's presence was felt. One man, who had been baptized a year ago, but had again fallen into the sin of intemperance, was the only absent one of all the resident natives. We and the helpers had prayed earnestly to the Lord on his behalf, and the Lord heard our prayer. When the bell sounded, he could no longer stay in his hut. Rushing forth, he fancied he heard a voice warning him that his sin would separate him from happiness here and for ever, and he threw himself in agony to the ground, and cried aloud to the Lord. And the Lord drew near and comforted him. Weeping many tears, he went home, and then came to Brother Hettasch, saying, 'Myn Heer, hier is vrede' ('Sir, peace is here.')"

WEST INDIES.

In no portions of the earth is the observance of the Week of Prayer more appreciated than those where missionaries and their converts mingle their supplications and thanksgivings before their common Father. In the accounts just issued by the Moravian Missionary Society, we meet with the following from Mount Tabor, in Barbadoes: "The Week of Prayer at the opening of the year was duly observed, and proved a season of much blessing. The attendance at our services during Passion Week, varying between 180 and 200, was good, considering the fact that at this season of the year all the sugar estates around us are hard at

work. In May and October our people responded most heartily to proposals from Christians in England to unite with other Churches in prayer for the prosperity of the work of Christ; whilst in December, at the invitation of the Bishop of the Anglican Church, united prayer was offered for missions, and especially for a more adequate supply of missionaries. At many of these services we felt the Lord's presence. On Sundays we have been privileged to proclaim the Gospel to large numbers of hearers; and this has been encouraging. But we have not yet been blessed with seeing the Word, in many cases, operate in its convincing and converting power. We need the Holy Spirit: may He visit us soon! We were able, indeed, to write on our candidates' list as many as sixty new names during the year; but we had hoped for a larger number."

A missionary at Five Islands, in Antigua, also writes: "In union with many thousands of our fellow-Christians throughout the world, the Week of Prayer was observed with devotion and deep interest. Some of the brethren were moved to engage in public prayer, who a short time previous would not have attempted such a thing. The attendance during the Passion Week was encouraging; the Lord's presence among us being frequently felt, warming our hearts, and uniting us together in that one body of which Christ alone is the Head."

BRITISH AMERICA.

In our number for May last (p. 141) we gave a brief statement furnished by a Devonshire correspondent of the career of Bishop Horden. A detailed account of the Bishop's labours and a history of his diocese of Moosonee is given in the *Church Missionary Intelligencer*. From this interesting narrative it appears that, twenty-five years ago, a band of earnest Christian young men living in the city of Exeter, were accustomed to meet on certain evenings in the week for scriptural study and mutual help in the Christian life. A scholarly clergyman in the city, learning of their purposes, volunteered his aid and instruction, and especially stirred up a missionary spirit among them. In the course of a few years the company was scattered; two entered the service of the Society for the Propagation of the Gospel, and four were employed by the Church Missionary Society. Of these, Mr. Horden, then a school-teacher in Devonshire, who had offered his services to the Church Missionary Society, was appointed to act as catechist at Moose Fort. This station, 750 miles from Montreal, on the northern shore of Hudson's Bay, had been a chief factory of the Company. A Wesleyan mission, which had been sustained there for a short period, had been relinquished some years before, and the Hudson's Bay Company appealed to the Church Missionary Society for aid. In a week's time Mr. Horden was ready, and embarked at once for that which has been the scene of his labours until the present. He reached Fort Moose in August, 1851, and began his work as catechist and teacher, pending the arrival of the missionary appointed to the station. In three months' time Mr. Horden had so far learned the Indian language that he helped to form an alphabet in it; and when Bishop Anderson visited the station, a year afterward, he found everything in so prosperous and advanced a condition that he ordained the catechist deacon and priest, and left him in charge of the station. By their warm attachment to the missionary the Indians bore testimony to his faithfulness, and they asserted that even then he spoke their language very well. At that visit the Bishop baptized 25 children and confirmed 105 Indians, besides 23 of the residents of the fort. During this period Mr. Horden was translating a large portion of the Prayer-book into the Indian dialect, which he sent home for publication. Instead of the books, however, he received a printing and binding press from England, the mysteries of which he so soon mastered that in his third year of service he reported: "With the Lord's help, I was enabled to use it so that 1,600 books, in three dialects, issued therefrom last winter." In 1856 Mr. Horden travelled more than 3,000 miles for missionary purposes. In 1858 the whole of the Gospels and Prayer-book were in use among the Moose Indians; and, having thus proved by twenty years of service his fitness for the office, last December Dr. Horden was consecrated, in Westminster Abbey, Bishop of Moosonee in Hudson's Bay. This diocese extends for a space from between 500 to 800 miles on all sides into the interior around this bay. Its general extent may be reckoned at about 1,500 miles square, with four feet of snow and the thermometer 40 degrees below zero in winter. But one ship reaches them with supplies during the year. There are no roads, and traffic, which only exists in the summer, is carried on by means of rivers and lakes. In his missionary labours Bishop Horden has travelled from 20,000 to 25,000 miles; and last summer, in visiting some of his parishioners, he journeyed 1,700 miles by canoe. Throughout the

diocese there are scattered twenty-seven posts, the European population of which may be reckoned at about 500, mostly Scotch and Presbyterians. At six of these posts churches have been built, without expense to the Church Missionary Society (except at Albany), through the aid of the Hudson's Bay Company. The Indian population consists mainly of about 8,000 Crees, 4,000 Ojibbiways, and 1,000 Esquimos. Bishop Horden proposes to divide his diocese into five districts, each with out-stations—Moose, York, Albany, Rupert's House, and Shale River—having a responsible missionary, either European or native, in charge of each. It is proposed to form four dioceses out of the region hitherto under the jurisdiction of the Bishop of Rupert's Land—the diocese of Rupert's Land, in the country around the Red River, which is rapidly increasing in population; a diocese of Saskatchewan, to the west; of Athabasca, to the north-west, reaching up to the North Pole; and the diocese of Moosonee, comprising the region around Hudson's Bay.

Evangelical Alliance.

GENERAL CONFERENCE OF CHRISTIANS OF ALL NATIONS, TO BE HELD IN NEW YORK, OCTOBER 2—12.

We again call attention to the approaching Conference of Christians of all nations, which promises to be one of the most important of the great general assemblies convened by the Evangelical Alliance. The meetings will extend over ten days, from the 2nd to the 12th of October, and the names of the speakers who are announced to take part in the deliberations include some of the most distinguished ornaments of the Christian Church in England, France, Germany, Holland, Belgium, Italy, Spain, Russia, Sweden, Switzerland, as well as the United States of America. Among others we observe the names of the Very Rev. the Dean of Canterbury, Professors Perowne and Leathes, of the Church of England; Drs. Cairns, Rainy, Eadie, Brown, and other leading men among the Presbyterians of Scotland; Drs. Stoughton and Parker, Rev. J. C. Harrison, Baldwin Brown, T. W. Aveling, and other well-known members of the Congregational body; the Rev. W. Arthur, Dr. Rigg, and other distinguished representatives of the Wesleyan connexion; besides such men as Dr. Pressensé and Pastor Bersier, of Paris, with a great number of illustrious and honoured brethren, whose presence will give weight and value to the assembly. The anticipated presence of Father Hyacinthe in such an assembly is in itself a notable sign of the times, and may be taken to indicate a desire in the "Old Catholic" community to cultivate friendly relations with Protestantism. The subjects proposed for deliberation are of vivid interest, though it is hard to conceive how so extensive a range of topics can be adequately dealt with in the short time allotted to the Conference. Besides the subject of "Christian Union," which naturally occupies the first place in the programme, there are down for discussion "Christianity and its Antagonisms," "Christian Life," "Protestantism and Romanism," "Christianity and Civil Government," "Christian Missions, Foreign and Domestic," "Christianity and Social Evils." Each of these topics is subdivided into subordinate branches, and short papers by selected writers will be printed and circulated, in anticipation of the discussion which will be held by the Conference. The American brethren have made arrangements for the exercise of Christian hospitality on the largest scale, and have left nothing undone to insure an adequate representation of the Evangelical Churches of Christendom. Such a convocation of the true Christianity and of the living Protestantism of the present day may be regarded as a fitting reply to the audacious "Œcumenical Council" which decreed Papal infallibility, and we may well hope and pray that the presence and power of the Holy Ghost may abundantly rest upon it. It may be that from this Conference there may date a new era of closer brotherhood among all sections of the Christian Church, a more earnest rallying around the great central object of Christian faith and love, the Lord Jesus Christ, and a bolder and more aggressive attitude in relation to the anti-Christian and anti-Protestant forces that are arraying themselves against the truth as it is in Jesus. It is the first "General Council" ever held in the New World, and we trust that it will become historical in the annals of the Christian Church. It ought to be understood that the invitation of the American Organization extends not only to the formal members of the Alliance, but to all Christian people sympathizing with its object, whom it assures of a cordial and fraternal welcome.

DR. MERLE D'AUBIGNÉ ON THE DANGERS THREATENING THE CHURCH OF ENGLAND, AND THEIR REMEDY.

We have received from an esteemed member of the Alliance the following reprint of a letter from the late distinguished historian of the Reformation, which appeared in the *Times* of the 15th of January, 1867, and which will be found peculiarly opportune at the present juncture :—

"Sir,—The mention that you have made more than once in your columns of the present circumstances of the Church of England has attracted the attention of thinking men on the Continent. At Geneva, ever since the 16th century, many have sympathized with the religious movement in Great Britain ; we feel that these things do not concern England alone. Your country is looked upon as the representative of liberty, of civilization, of the Gospel ; and if this great cause were to receive a fatal blow in England, the consequences would be felt throughout the world.

"In speaking of the Charge addressed in December by the Bishop of London to his clergy, you say that it does not now suffice to reason and to remonstrate—that it is time to resort to more active measures. I agree with you, Sir ; but what is to be done? I feel my insufficiency to answer this question. I know that there are subjects upon which the nation alone which they concern is able to judge ; but I may also say this, I love England, and add with the friend of Agricola, '*Hic enim liber professione pietatis excusatus erit.*' I have read much of what concerns the present crisis ; I have even been asked for advice on this question ; will you, therefore, allow me to say a few words on this subject? It is acknowledged that there exists a great evil. Who is to remedy it? Shall it be the bishops? There is probably no national Church which can reckon among its chiefs so great a number of enlightened, pious, and clever men as the Church of England ; but can they do it? Are they not so shackled and trammelled by law and usage as to be almost powerless? Is there not in some quarters a certain sympathy with Ritualism? This tendency, if fostered in one diocese, becomes difficult to extirpate in others. Shall it be Convocation? To ask the question is to answer it. Convocation has not the necessary authority, and if it had it is doubtful whether it would use it. Shall it be Parliament? Doubtless something must come from that body ; but in the present state of things, ecclesiastical and political, to demand of the State to search into the reforms necessary for the Church, would be to impose on it a heavy burden ; and it is probable that Parliament would be both unable and unwilling to open its doors to such discussions. Shall it be effected by the individual efforts of zealous laymen and clergymen? I do not think that such efforts would suffice. It is necessary that the action should be a united one, and in conformity with law and order. The Church of England, agitated as it is by the invasion of Ritualism, is like a fine ship amidst breakers, and sailing without a helm. The great matter is to find the helm. Where is it?

"It is an axiom in the public life of nations that when there is something defective in a Government or in an institution, it should be corrected. '*Quæ videntur emendanda, corrigere,*' said Pliny ; '*Inique constituta tollere decet,*' said Cicero ; and England has shown more than once by her reforms that she understands the precept of Tacitus, '*Emendentur emendatione digna.*' Common sense teaches us the same leason. When we have an old ruined house, we throw it down, and erect in its stead a roomy modern building, suited to the size of the family. The interests of Christianity and of Protestantism require that the Church of England should have a good and roomy dwelling. The remedy should be sought in the example set us by the early Church, and also in the spirit of your people, in its manners and customs, and in the institutions to which it has given birth.

"One of the requirements of the present epoch is the acquisition by the laity of their legitimate influence in the Church. Up to the present the laity have been looked upon as in a state of minority ; the day of their majority has arrived. The Christian laymen of England who have the faith of the Church ought themselves, or by their representatives, to acquire an influence to which they have not yet attained. In the Middle Ages the government of the Church belonged exclusively to the clergy ; since the Reformation it has been in the hands of the Crown. Such an exclusive system does not suit our time. The supreme direction of the Church should, after God, reside in the hands of the most intelligent, the most pious, the wisest of the prelates, clergy, and laymen of the Church of England. An assembly of such men, all professing the faith of the Church as embodied in the Articles, supported by public opinion, would remove with a steady hand the evils which now menace the Church, and would give it renewed vitality. The bishops, supported and en-

couraged by this body, and in conjunction with it, would be enabled to act without the expense and delay of continual litigation. The liberal principles which constitute much of the prosperity of the English nation should be imprinted on her Church, and, like the rays of the sun, they would dispel the unhealthy mists of the Middle Ages. These principles are handed down to us from primitive times. The first decree issued by the first Assembly in the Apostolic age began with these words, "The apostles, elders, and brethren." (Acts xv. 23.) The latter word proves that in those early times the Christian laity had their share in the direction of the Church. More than twenty years ago, an eloquent dignitary of your Church, now a bishop, said to me, 'To wish for a Church government in our day without the intervention of its members, is to wish for a Church without influence and without greatness.'

"There are in Convocation men of superior talent, but is not that body generally felt to be a relic of the Middle Ages—respectable indeed, but unsuited to the present times? This is the old house that should be pulled down to make way for a building fit to shelter the principles and the liberties of the Reformed Church in England. An assembly regularly and legally constituted—an Upper House, in which would sit the bishops and lay representatives elected by the different dioceses; a Lower House for the clergy and lay representatives of parishes or unions of parishes; an executive council to carry out the decisions of these two houses,—such an organization would, in my opinion, satisfy the most pressing wants of the Church, and give a renewed impulsion to its activity. The deliberations of Parliament bring to light many abuses and solve many difficulties. In like manner the discussions of such an assembly, in which Christian Protestant principles would be brought forward, would do much to form public opinion, and decide the difficult questions of the day. Pressing appeals are daily addressed to the laity. What can they do? Almost nothing. But if the suggestions here made were adopted, a legitimate field of operation would be provided for them. The laity should now petition the Queen and Parliament for a better constitution of the Church, and ask for a synod or assembly, where their representatives could be heard. The Queen and Parliament can give powers to such a body, as they gave extraordinary powers to the Encumbered Estates Court in Ireland. I know that if this suggestion meets with any attention, it will also encounter many objections. Allow me a few words of reply to the most obvious. Some might say that such a system would not agree with historical precedents and with the development of the Church. I may answer that Convocation, the only representative assembly in the Church, has already undergone numerous and important changes. In the thirteenth century Convocation was established to provide money for the State. In the fourteenth and fifteenth centuries its mission was to prosecute heretics and to make laws. In the sixteenth new changes were made in its constitution, and in the eighteenth (A.D. 1717) it was suppressed. In our days Convocation has started from its tomb, but only as a shadow. We require living realities; a last change is necessary. Shall we be less courageous than our ancestors?

"It may be said that there is nothing in the present state of the constitution to render such a change necessary; but let us remember that during the present century different acts of reform have been carried out in behalf of the Roman Catholics, of the Protestant Dissenters, and of the Jews. Would it not be strange that the wants of the Church of England should be forgotten? Such neglect would be all the more singular, because the introduction into the British Parliament of these different denominations urgently requires that the Church should be governed exclusively by a body of its own members. But some might object that this change would be contrary to the spirit and to the letter of the laws of the Church, such as they were established at the time of the Reformation. I answer that they would rather be in conformity with them. The Bishop of London, in his Charge of December, 1866, has had the goodness to quote with much courtesy two paragraphs from the preface of the fourth volume of my 'History of the Reformation in Europe,' where, in speaking of the important Act by which Henry VIII. had himself proclaimed head of the Church, I had quoted the 37th Article of Religion, to prove that there are questions upon which the Prince can decide, and others upon which he cannot. ('We give not to our Princes,' etc.—37th Art.) Other official and contemporary documents are still more explicit. Cranmer, towards the end of his examination before Brookes, and a MS. document of the Record-office establish that 'the King was made supreme head of all the people of England, as well ecclesiastical as temporal, and not of the Church, for Christ is the only head and governor of his Church,' etc., and that 'the King's grace hath no new authority given hereby,

that he is recognized as supreme head of the Church,' etc. But Henry VIII., Cromwell, Cranmer, were convinced with reason that the clergy were in such a state that it was impossible to entrust them with the government of the Reformed Church; it was necessary to introduce into it the lay element, and in the 16th century this element was the King. But now, in the 19th century, a suitable lay element exists elsewhere, and the Church of England would gain strength by admitting into her councils Christian and enlightened laymen. Since the times of Henry VIII. and of Elizabeth, the influence of the Commons and of public opinion has greatly increased; the Crown leaves much to the decision of Parliament. Would it refuse to grant a similar boon to the Church, if it were properly represented? Finally, if it were objected that so great a change in the order of things had never been made in England, I would call to mind the important Act by which the Queen and the Parliament superseded the governing power of the East India Company after the Indian mutiny.

"Never was it more necessary that the Protestantism of England should become well organized. Every one knows the ambition of Romanism; the Papal aggression was not so dangerous as are the covert but persevering efforts of the Jesuits, working, as they do in England, with the help of continental Romanists. Have they no share in the Ritualism of the present day? Was not the identity of the two systems pointed out by Dr. Manning? But whether Jesuitism is at the bottom of the present movement in England or not, the almighty power of God and the organized efforts of Christian people are necessary to preserve the treasure recovered at the Reformation. Cicero said (*De Legibus*), '*Vitiorum emendatricem legem esse oportet.*' I think these words applicable to the present time. I may be mistaken, but I think that a change such as has been described would, with God's help, contribute to the purity and to the prosperity of the Church of England, and to the good of the country. May He pour out His richest blessings on your land, and make use of Great Britain for the furtherance of Christianity, morality, and liberty throughout the world.—I am, Sir, your obedient servant,

"MERLE D'AUBIGNÉ.

"Geneva, Jan. 10."

UNIVERSAL EXHIBITION AT VIENNA.

PROPOSED MEETING OF CHRISTIANS OF DIFFERENT NATIONS FOR UNITED PRAYER AND CONFERENCE IN VIENNA, ON TUESDAY, JULY 15.

[Translation.]

The Genevese Committee of the Evangelical Alliance to the other Alliance Committees.

Dear and honoured Brethren,—At a meeting of delegates from the committees of the French Branch, held at Neuchâtel, it was resolved to promote the holding of meetings of the Evangelical Alliance at Vienna during the Universal Exhibition, and the carrying out of this resolution was confided to the care of the Genevese Committee. It appears, from what we learn, that the 15th of July would be a favourable date for the holding of these meetings. We now, therefore, inform you, dear and honoured brethren, that on that day it is proposed to hold meetings in Vienna, to which all who feel an interest in them, to whatever nationality or religious denomination they may belong, are cordially invited, upon the basis of our association, and more especially that of the French Branch.

After the 10th of July M. le Pasteur Henri Dubois, 11, Getreide-markt, Vienna, will furnish, upon application, cards containing programmes of the meetings, and the names of the places where they will be held. Such of our brethren as anticipate being at Vienna in the middle of the month of July, and who may intend to take part in these meetings, are requested to announce their intention as early as possible to the address named above, and to forward thither whatever suggestions or communications they may consider will be of use in making the requisite arrangements for the meetings. We should be very grateful, dear and honoured brethren, should you see no objection, if you would have the goodness to take the necessary means for announcing to the evangelical public of your locality, by the press or otherwise, the arrangements which are the object of the present communication.

The meetings to which you are now invited are not, you will understand, like those which will be held in the month of October, in New York, at which delegates will be called together after having made the voyage thither with the exclusive purpose of taking part in the proceedings. The object is simply to take advantage of the presence at Vienna, on a given day, of a certain number of the children of God, brethren in Christ, to give them an opportunity of meeting each other, of praying together, and of conversing on the great interests of the Gospel in the various countries to which they respectively belong, but more

especially in that Austro-Hungary, whose generous hospitality cannot obtain a better recognition than by rendering decided and public testimony, in its noble capital, to the truth which brings salvation.

Within these limits the delegates of the French Branch venture to hope that the committees of the sister branches will kindly afford their approbation to a project upon which, above all, the blessing of the Lord is implored, and in favour of which the help of the Holy Spirit is besought.

Receive, dear and honoured brethren, the assurance of the cordial affection of your brethren in Jesus Christ, our common Saviour and Master.

On behalf of the delegates of the French Branch,

TH. NECKER,
President of the Genevese Committee.

Geneva, June, 1873.

PROCEEDINGS OF THE COUNCIL.

The first monthly meeting of the Council newly appointed by the British Organization of the Evangelical Alliance at their annual meeting in Brighton in April last, was held at the Alliance House, Adam-street, on Monday, May 12; John Finch, Esq., in the chair. Prayer was offered by the Rev. C. M. Birrell, late of Liverpool.

NEW MEMBERS.

The following persons were admitted to membership: Rev. G. Pollard, London; Rev. R. A. Macfarlane, Newton Stewart, County Tyrone; Rev. John More, and Miss Monkhouse, Cheltenham.

The Secretary read a letter from the Right Hon. Lord Ebury, acknowledging receipt of resolution passed at the Annual Conference in Brighton, on his re-election as President of this Alliance for the year ensuing.

APPOINTMENT OF OFFICERS.

The following were unanimously elected for the year 1873-4: Treasurer, John Finch, Esq.; Honorary Secretaries, Rev. J. S. Blackwood, D.D., LL.D., Rev. Donald Fraser, D.D., Rev. Edward Steane, D.D., Rev. William Arthur, M.A., and the Rev. John Stoughton, D.D.; Secretary, Rev. James Davis; Foreign Secretary, Rev. Hermann Schmettau, Ph.D.

ANNUAL MEETING OF THE FRENCH BRANCH OF THE ALLIANCE.

The Secretary reported that, being in Paris recently at the time of holding the last annual meetings in that city, he had attended and taken part in the meeting in the Chapelle du Nord, when numerous French pastors and others from various parts of France were present. Interesting information was given of the action taken by the French Branch of the Alliance during the past year, and of the progress of the Gospel in that country.

RELIGIOUS PERSECUTION IN THE SOUTH OF RUSSIA.

The Foreign Secretary stated that at a recent meeting of the Council held in Brighton, their attention was called to some cases of cruel persecution reported to have been inflicted on Baptist Christians in the southern provinces of Russia. These brethren, it was alleged, had formerly belonged to the Russian Greek Church, and were now suffering imprisonment and personal violence on account of their change of views. Their religious meetings, it appears, had been broken up, several Christians had been thrust into prison, and others, including four women, one of them over seventy years of age, had been cruelly beaten. A memorial to the Governor-General of Cherson, where the persecutions have taken place, had produced no effect. It appears, from a letter addressed to the Editor of the *Quarterly Reporter* of the German Baptist Mission, that eleven persons have remained in prison at Kien, on the Dnieper, for nearly twelve months, and that their families are now wholly unprovided for.

At the triennial conference of the Baptists in Germany, recently held in Berlin, a resolution was adopted to bring the case before the Evangelical Alliance. The Council having heard the correspondence laid before them by their Foreign Secretary, appointed a committee to consider the subject, and after careful inquiry to report to them, with a recommendation as to the mode of action best suited to meet the requirements of the case.

VISIT FROM THE PASTOR OF THE CHURCH IN PERA.

The Foreign Secretary introduced to the Council the Rev. A. V. Millingen, son of Dr. Millingen, for many years the respected and zealous President of the Constantinople Branch of the Evangelical Alliance. Mr. Millingen stated that he is the pastor of the Evangelical Union Church in Pera, which is founded on the basis and principles of the Evangelical Alliance, and comprises members of the Episcopal, Presbyterian, Wesleyan, Congregational, and Baptist communions. The object of his visit to England is to collect 1,000*l.*, either as an endowment fund, the interest of which

would go towards the maintenance of divine worship, or would be used to build a chapel or parsonage. The service at present is held, by the permission of the Dutch Minister, in the chapel of his residence. Resolved, that Mr. Millingen's statement be inserted in the columns of *Evangelical Christendom*, with an intimation that contributions will be received at the office of the Evangelical Alliance.

A meeting of the Council was held on Friday, June 6; John Finch, Esq., in the chair. After reading the Scriptures, prayer was offered by the Hon. and Rev. E. V. Bligh. The minutes of the previous meeting were read and approved.

The following persons were unanimously admitted to membership: Adam Kirkpatrick, Esq., Rev. James Cargin, Rev. R. M. M'Cheyne Edgar, Dr. Bollard, and Rev. Dr. Craig Kingston, all of Dublin; Miss Beasley, Cashel, Ireland; George Cooper, Esq., James Brickhill, Esq., John Cooke, Esq., G. F. Watts, Esq., Leonard K. Shawe, Esq., J. E. Sandbach, Esq., J. H. Sandbach, Esq., Isaac Hoyle, Esq., James C. Stuart, Esq., Abraham Haworth, Esq., Jesse Haworth, Esq., Reuben Spencer, Esq., George Sidebottom, Esq., John G. Jones, Esq., Charles H. Johnson, Esq., R. B. Brierley, Esq., William Dunkerley, Esq., Edwin S. Fletcher, Esq., and William M'Ferran, Esq., all of Manchester.

On the nomination of the Chairman, seconded by the Hon. and Rev. E. V. Bligh, the following gentlemen were nominated members of Council: John Ryland, Esq., Manchester; Henry Wright, Esq., London.

SOUTH RUSSIA.

A communication was read from the Rev. Robert Anderson, Secretary of the Dundee Branch of this Alliance, calling the attention of this Council to the persecution endured by the Baptists in the south of Russia. Resolved, that the letter be acknowledged, and that it be remitted to the committee appointed at last meeting to take action in this case.

PERSIA.

The Secretary referred to the approaching visit to this country of his Majesty the Shah of Persia, and also to the action of this Alliance, a few years since, when appealed to on behalf of the Nestorian Christians dwelling in the region bordering the great Lake of Oroomiah. Mention was made of the fact that after repeated and earnest appeals made to his Majesty he had promised protection to his Nestorian subjects. In addition to this promise, the Shah had given a piece of land and a sum of money (100*l.*) for the erection of a place of Christian worship. The royal gift had been followed by liberal contributions from members of his Majesty's Government, by merchants in Teheran and Tabreez, and by the Ministers of England, France, Turkey, and Russia. It was suggested that the Shah's visit to London was a suitable opportunity for the Council of the Alliance to approach his Majesty and present an address, referring gratefully to the fact, and respectfully soliciting that complete religious liberty may be enjoyed throughout the Persian dominions. The Secretary reported that he had consulted with the President of the Alliance on the subject, who approved the suggestion. The Council expressed themselves favourable to the proposed deputation, and the Secretary was instructed to solicit the honour of an audience for this purpose.

MANCHESTER AND DUBLIN.

The Secretary reported very gratifying visits recently paid to Manchester and Dublin, for the Alliance, resulting in a large addition to its members, and in liberal subscriptions and donations to its funds. Mr. Davis stated that in his intercourse with Christian gentlemen, both in Lancashire and in Ireland, the increasing aggression of Popery in this country had been repeatedly referred to, and he had been requested to bring the subject before this Council, with a view to consider whether any and what steps could be taken to unite Christians throughout the country in a common testimony for the doctrines and principles of the Reformation, with a view especially to arrest the progress of Popish practices in the land.

NEW YORK CONFERENCE.

The Secretary reported the action of the British New York Conference Committee.

PREACHING AND SCHOOLS IN VENICE.

A correspondent, writing from Venice, sends us the following:—

"In this old city, Queen of the Adriatic, there is now liberty for preaching the Gospel. The Waldensians and others are availing themselves of the opportunity; but their efforts, as might be expected, have provoked great opposition on the part of the emissaries of Rome, who are not willing to yield to the freedom granted by the Italian Government, nor to the efforts put forth to enlighten and enfranchise the people by the power of truth.

"On the 14th of April the Rev. William Wallace, M.A., of the Irish Presbyterian

Church, opened a school under the direction of a trained Italian teacher; the object being to give sound education, both secular and religious, to the children of Italian parents. About thirty pupils were enrolled the first week, and everything promised success and prosperity for the undertaking; but the priests took alarm. They could not bear the thought of such efforts on the part of Protestants to convey Bible-teaching to the young in one of the darkest and most bigoted districts of the city. On Sunday, April 20, a sermon was preached in one of the Romish churches of the locality, in which the preacher described the teaching as godless, and proceeded to hurl popish anathemas against it. He ordered the parents to withdraw their children, and not endanger their salvation by permitting heretics to become their instructors. The next day the master was hissed as he entered the place, and most of the children were kept away. On Tuesday, the 22nd, Mr. Wallace visited the locality about ten o'clock A.M. A crowd of some 150 persons, mostly women and boys, were assembled in front of the building, and, incited by the priests, were offering insult to the evangelist. The windows of the house were smashed, and a board, which had been placed over the entrance with the simple inscription, 'Elementary School,' was broken in pieces and thrown into the canal. This interference has so far succeeded, that the school is almost deserted; but our friends are not to be dismayed—the place is still kept open for the few who attend, and it has also been made a preaching-station.

"On Tuesday evening, May 6, the Rev. Signor Pons, of the Waldensian Evangelical Church, gave the first of a series of lectures, and the room was not large enough to hold those who came to listen. It is hoped that this opposition will 'turn out for the furtherance of the Gospel;' that there will be a return of the children to the teaching; and that the parents will be brought to hear 'words whereby they may be saved.' Already our friends are 'taking heart,' and hoping they may be compelled shortly to find a place capable of holding a larger congregation. We invite, for them, the prayers of those who feel interested in the evangelization of Italy."

MISSIONARY WORK IN UPPER EGYPT.

The Rev. Dr. Riggs, of Constantinople, who has recently spent some months in Egypt for the benefit of his health, writes as follows from Osajoot, in Upper Egypt:—

"Constantinople, May 1, 1873.

"It is only about six years since this city was made a missionary station, but by the divine blessing upon the preaching of a pure Gospel, a church has been formed here which consisted, at the beginning of this year, of 75 members, and it was my privilege yesterday (March 2, 1873) to unite with them in a communion, at which six new members were received, four men and two women. The number of persons, old and young, connected with the congregation is 300, and there must have been nearly or quite 200 present yesterday. I have been interested in their method of working for Christ. Six neighbourhood meetings are held in different parts of the town every Monday, Tuesday, Wednesday, and Thursday evening, conducted by appointed members of the church, each of whom has one or two other members to aid him. On Friday evening there is a general meeting in the church, and reports of the neighbourhood meetings are then given; also reports of Gospel work in villages on the preceding Sabbath. Then there is a lecture, with singing and prayer; and then volunteers are called for, who will go on the following Sabbath to the villages and preach the Word of Life. Sixty women are learning to read, twenty of them not belonging to the congregation. Fifteen other women, whose circumstances make it difficult for them to learn to read, have the Scriptures read to them and explained. The contributions of this church during 1872, for preachers, teachers, the poor, and care of the chapel, were equal to 100*l.* sterling, or about 1*l.* 1*s.* 8*d.* for every member of the church. Scriptures and other books sold during the last year, 1,789; value, about 78*l.*

"A still more striking and rapid work of grace has appeared in two towns a little to the south of Osajoot. At Moteah, about ten miles south-east from this, meetings are held every night for the study of the Scriptures and prayer, at which from sixty to seventy are present; and the Sabbath congregation averages 125 attendants, of whom eighty-four are communicants, forty-four of whom were received during 1872. Twenty-three women learned to read during the last year, and the congregation support their preacher and school without aid from abroad.

"At Nakhayleh, about twenty miles south from Osajoot, the first evangelical sermon was preached in December, 1869. Now there is

a church with seventy-eight members, twenty-three of them added during 1872, and an average Sabbath congregation of 145, and Sabbath-school of 120. They have a native pastor, and schools with ninety pupils. Their contributions during 1872 were 47*l.* 10s., nearly meeting all their expenses.

"At these three towns the number of Protestants must be considerably over a thousand. God has blessed them, and they are labouring to extend the blessing to others. They have been persecuted, but seem not to flag in their zeal for the salvation of their countrymen. Two brethren went, not long ago, to a village to preach, and were beaten and driven away. When volunteers were called for the next week, the same brethren offered to go to the same place. Thus the work advances. Ask your readers to render thanks for the grace of God bestowed on this poor people, and then to pray and labour, that the same blessings may be extended to all around them."

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT.

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